

THE
BAPTIST MAGAZINE.

JANUARY, 1829.

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NOT only are our sensibilities often affected by the early death of many of the most promising and interesting of the human race; but our beclouded judgment frequently allows the harassing conjecture of sceptical inquiry, and we ask why are they taken thus young, thus happy, thus useful, as if to mark more strongly the desert spots of our earth, which, as their youth adorned, their maturity would have enriched? And sometimes, too, when we vary the object of contemplation, we indulge the same unhallowed propensity to object against the dispensations of Him, *whose way is in the sea, whose path is in the deep waters*. Now and then, perhaps, we observe a man of vigorous intellect, of indefatigable ardour, of acute sensibility, and, as the world would say, of sterling worth, left in the exercise of these talents, these graces of the natural character to the very meridian of his day, before the only light that can direct the native energy, can-harmonize the powerful affections, or can sanctify the liberalities of nature, is afforded; and we say, Oh! that it had dawned upon his morning hours. Thus when we turn even to the great champion of the christian faith, we almost dare to sigh over the tardy approach of the *heavenly vision*, thinking for how long a period the zeal of the persecutor had overflowed from the heart, and nerved the merciless grasp of him, who was afterwards a messenger

of love to the churches, *gentle among them even as a nurse that cherisheth her children*,* and who at the same time exhibited all that force of character in the power of the apostle, and in the courage of the martyr, which had been marked in the infuriate enemy of the Cross! And thus it is that regret accompanies the survey, when we look over the memorials of those in our own times, who have divided the talent of life in the service of this world and of that which is to come, and who have cast into the treasury of the former much of the immeasurable value of their immortal energies. Yet to these complainings over what we too proudly term the waste of human capacities, the language of inspiration supplies at once a gentle and a severe rebuke, *who art thou, O man, that repliest against God?*

These remarks have been suggested by a review of the years that passed over the head of the good and venerable subject of this memoir, *forty-two* of which were withheld from the service of that great Master, to whom in advancing life, and even to hoary age, he gave himself with a devout affection, an honest enthusiastic piety, which, alas! too frequently characterizes only the first religious fervours of ordinary men. No very detailed account therefore of his early life will be expected in a record, which is principally intended to preserve a remembrance of him *in his work of faith, labour of love, and patience of hope in our Lord Jesus Christ*.

* 1 Thessalonians, ii. 7.

He was born of respectable parents at Diss in Norfolk, on the 5th of March, 1748. The unspeakable advantages of a strictly religious education were not afforded to his childhood, the recollection of which deficiency awakened in his after life a constant solicitude for the moral and religious culture of children; not only his own, but of all that most interesting portion of human society. At an early age he was apprenticed to the wool trade in Bury St. Edmond's, but a strong predilection for an agricultural life induced him to relinquish this business and enter upon a farm, in which he was successfully engaged for many years. In 1776 he was married to Miss Goldsmith, a lady who, for nearly half a century, contributed to the happiness of his domestic life, and the many virtues of whose conjugal character will be long blended with the remembrance of his own. Shortly after this union, he left his favourite pursuits in the farm, and engaged in a large brewery, with a banking establishment, at Diss. At this period, it appears, from passages in his journal, that he entered with avidity into the dissipations of fashionable life, not, however, without the conflicting emotions which arose from a latent perception of the beauty of that religion, which was sometimes presented to him in all the attractive influences of living christian character. The following passage, from a MS. of corresponding date, so clearly states this part of his experience, that we cannot withhold it:—"I do not remember that, in any period of my life, I could sin without some convictions and remorse of conscience, and though I was entirely destitute, nay really ignorant, of true religion, I always felt a kind of veneration for those who appeared to me to be religious, fre-

quently wishing I was like them, and sometimes entertaining secret hopes that I should be so before I died." These transitory and almost oblivious anticipations were mercifully realized. In the early part of the year 1789, a train of circumstances, *apparently* contingent, led him to hear the late excellent Mr. Hall of Ipswich. The sermon which he heard on that occasion (founded on John, xiv. 6.) produced a deep and salutary influence on his mind, the vivid impression of which he retained to the closing hours of his life. A pious book, too, the "Scripture Characters" of Mrs. Robinson, too well known to require eulogy in this place, became subservient to his best interests. A large comment on its heartfelt value is found among his papers. After many alternations of mind over different religious societies, and a lingering preference for the Wesleyan communion, with which he was associated for nearly four years, an impulse was given to his mind, that decided him fully in favour of what is popularly termed Calvinism, a scheme of doctrine to which he ever after most rigidly adhered. In 1797 he became identified, by a public profession, with the Baptist denomination. A short note, expressive of his religious joy, is appended to the date that notices this event. This year also was remarkable to him for a short but severe temporal reverse in his affairs, from which he was rescued, not merely without loss of reputation, but with added testimonies to the integrity of his character, and with such spiritual benefit, as to prove indeed that *light is sown for the righteous, and gladness for the upright in heart*. His own affecting language, breathed, as we suppose, from his retirement in the day of trouble, is so expressive of devout simplicity, that we quote

it:—"March 31, 1797. 'The Lord shall fight for you, and ye shall hold your peace.*' Blessed be the Lord for his goodness to me, the chief of sinners! I was in very great darkness and distress of soul on this day; it is therefore to be remembered with gratitude to the dear Redeemer."

But this world and its affairs were progressively losing their hold upon his heart, and, advanced as he was in the pilgrimage of life, he felt an intense desire for the high calling of the Christian ministry. In 1801 he began to speak in his great Master's name, and, at the age of *fifty-three*, his delight in publishing the grace of the gospel was distinguished by an ardour that, perhaps, rarely glows in the bosom of the young. But we open here on a new era of his existence, the developement of which we shall leave to a future Number.

(To be continued.)

WORTHIES OF THE REFORMATION.

NO. I.

William Tyndale.

OUR pious and venerable Martyrologist has given Tyndale the noble designation of "THE APOSTLE OF ENGLAND IN THIS OUR LATTER AGE;" evidently considering him as the principal instrument employed by Divine Providence in effecting the Reformation from Popery, nor was any man better qualified to form a correct opinion. The history of Tyndale fully exemplifies the propriety of his being so considered: "Other men" certainly, as Wickliffe, Oldecastle, Thorpe, and many besides, "had laboured," but it was reserved for Tyndale and his band of associate martyrs so to "enter into their labours," as not merely to lead the way to victory, but to complete the grand enterprize of emancipating

* Exodus, xiv. 14.

their countrymen from the tyranny and oppression of Rome. It was their godlike employment, by giving the people scriptural and evangelical instruction, to work the mine, which, at length exploding, demolished the strong fortress of the papal supremacy in this kingdom, which had stood for centuries, defying every attack and seeming to say, "*I sit a queen and am no widow, and shall see no sorrow.*"—Rev. xviii. 7.

Henry VIII. came to the throne in 1509, at the age of eighteen. "The reign of this king," saith Fox, "continued with great nobleness and fame for the space of thirty-eight years. During whose time and reign was great alteration of things as to the civil state of the realm, and especially to the state ecclesiastical and matters to the church appertaining. For by him was exiled and abolished out of the realm the usurped power of the Bishop of Rome; idolatry and superstition somewhat repressed; images and pilgrimages defaced; abbeyes and monasteries pulled down; sects of religion rooted out; scriptures reduced to the knowledge of the vulgar tongue; and the state of the church and religion redressed."

It would be difficult to give a correct picture of the degraded state, both as to intellect, learning, and morals, to which popery had reduced the kingdom; and especially as to the religious knowledge which existed among the nobles and the mass of the people. Of the former it might truly be said, "They have altogether broken the yoke and burst the bands;" of the latter, "They have altogether refused to receive correction; they have made their faces harder than a rock; they have refused to return." Speaking of the state of the popish clergy in England at

this period, Bishop Burnet says, "The bishops were grossly ignorant; they seldom resided in their dioceses, except it had been to riot it at high festivals; and all the effect their residence could have was to corrupt others by their ill example. They followed the courts of princes, and aspired to the greatest offices; the abbots and monks were wholly given up to luxury and idleness; and the unmarried state, both of the seculars and regulars, gave infinite scandal to the world. The inferior clergy were no better: all ranks of churchmen were universally despised and hated; the worship of God was so defiled with gross superstition, that all men were convinced that the Church stood in great need of a reformation."*

The reader will bear in mind, that of the bishops referred to by Dr. Burnet were Warham, Archbishop of Canterbury; Tonstal, Bishop of London; Longland, Bishop of Lincoln; Wolsey was Cardinal Legate and Lord Chancellor; and the King such a bigot to the popish religion, as to have entered the lists against Luther, and with such success as to obtain the title of "Defender of the Faith."

The principles of Wickliffe had, during the whole of the fifteenth century, been propagated by his numerous disciples (commonly called Lollards), and had been received and professed by great numbers of our countrymen, so that he is justly designated "The morning star of the Reformation." Some idea may be formed of these dissenters from popery, though not formally separatists from the established church of England, from the preamble of a law made against them in the reign of Richard II. In this it is said, "they were very

numerous; that they wore a peculiar habit; that they preached in many churches and other places against the faith of the Church; and refused to submit to the government of the Church." The description of Rienhar, a popish historian respecting them, is more full:—"The disciples of Wickliffe are men of a serious modest deportment, avoiding all ostentation of dress, mixing little with the busy world, and complaining of the debauchery of mankind. They maintain themselves wholly by their own labour, and despise wealth, being fully content with bare necessities. They are chaste and temperate, are never seen at taverns, or amused with the trifling gaieties of life, yet you find them always employed either in learning or teaching. They are concise and devout in their prayers, blaming an unanimated prolixity. They never swear, speak little, and in their public preaching lay the principal stress on charity."

Richard Hunne, who was murdered in the Lollards' Tower in 1514, was one of these people. Fitz-James was then Bishop of London. The imprisonment of this pious citizen, and the circumstances which attended and followed his death, had a most powerful effect in exhibiting the bishops and priests in their true character: "outwardly appearing in sheep's clothing, inwardly they were ravening wolves."

Amongst the pretended heresies of Hunne, publicly denounced after his death at "Paul's Cross," the twelfth and thirteenth are—"He dammeth [condemneth] the University of Oxford, with all degrees and faculties in it, as Arts, Civil, Canon, and Divinity, saying, that *they let [hinder] the true way to come to the knowledge of the laws of God and Holy Scriptures. He defendeth the translation of the Bible and Holy Scripture*

* Abridged History of the Reformation, p. 29.

into the English tongue, which is prohibited by the laws of our holy Mother Church." These articles prove that the heretics, at that early period, held all the doctrines of the Reformation: one of these is curious;—"He says, that poor men and idiots have the truth of the Holy Scriptures more than a thousand prelates, and religious men, and clerks of the school." Doubtless this was the fact; for "the known men or just fast men"* revered the Scriptures, while the priests despised them! A charge brought against one Richard Butler, in the Bishop of London's court, will throw great light upon the godly practices of these pious people:—"Also we object to you, that divers times, and especially upon a certain night, about the space of three years last past, in Robert Durdant's house of Yuer-court, near unto Staines, you erroneously and damnably read in a great book of heresy of the said Robert Durdant's, all that same night, certain chapters of the *Evangelists in English*, containing in them divers erroneous and damnable opinions and conclusions of heresy in the presence of the said Robert Durdant, John Butler, Robert Carder, Jenkin Butler, William King, and divers other persons suspected of heresy then being present, and hearing your said erroneous lectures and opinions." Amongst the charges exhibited on another occasion, mention is made of "*a certain little book of Scripture almost worn for age, whose name [title] is not there expressed.*"

It is said, too, that these "known men" had "an exposition of the gospel in English:" "congregations" or "conventicles" of these heretics are spoken of as existing at Newbury, Chesham, Amersham, Missenden, and other towns. Mention is made of "Thomas Bale, a

* So the Lollards were reproachfully called.

Lollard minister," of this period: Thomas Man, who was burned (1518) in Smithfield, Robert Cosin, a martyr, and Henry Milder, burned at Buckingham, were, it is said, "preachers" among them. In the year 1515 a great number were prosecuted for various heresies—"for having certain English books, as *Wickliff's Wicket, the Gospels of St. John, the Epistles of Paul, James, and Peter in English, an Exposition of the Apocalypse*, a book of Our Ladie's Mattins in English, and a book called *The Prick of Conscience*." "All these were detected, for that they being together at Bruges's house at Burford were reading together in the *book of the Exposition of the Apocalypse*, and communed concerning the matter of opening the book with seven clasps," &c. They were also charged with reading the *Lord's prayer in English*.*

Dr. Colet, a famous evangelical preacher in St. Paul's church, and the founder of St. Paul's school for 153 boys, had translated the Lord's prayer, and this was much used by the Lollards. One of the most annoying of their publications (attributed to William Thorpe, who, in 1407, it is supposed, died in prison as a Wickliffite minister) is always found in the lists of proscribed heretical books, by the title of "The A, B, C, against the Clergy."

* In Dr. Mc'Crie's *Life of Knox*, vol. i. p. 240, notes, is said, in reference to the monastic library at Lochleven in the twelfth century, what will probably apply to all the libraries of the monasteries at that time:—"They had the texts of the Gospels and the Acts of the Apostles, an exposition of Genesis, a collection of Lectures, and an interpretation of Sayings. The catalogue of the Library at Stirling, in the sixteenth century, contained a copy of the Gospels and Epistles in manuscript, most probably in Latin." There can be no doubt such manuscripts were also in the libraries of the English monasteries, and it is highly probable that some learned Wickliffite translated them

"A wake ye ghostly persons! awake, awake,
 B oth priest, pope, bishop, and cardinal!
 C onsider wisely what ways ye take,
 D angerously being like to have a fall.
 E verywhere the mischief of you all,
 F ar and near, breaketh out very fast;
 G od will needs be avenged at the last.
 H ow long have ye the world captived,
 I n sore bondage of men's traditions?
 K ings and emperors ye have deprived,
 L ewdly usurping their chief possessions:
 M uch misery ye make in all religions. [cast,
 N ow your friends be almost at their later
 O f God sure to be avenged at the last.
 P oor people to oppress ye have no shame,
 Q uaking for fear of your bloody tyranny:
 R ightful justice ye have put out of frame,
 S eeking the lust of your God, the belly,
 T herefore I dare you boldly certify,
 V ery little tho' you be thereof aghast,
 Y et God will be avenged at the last."

It was thought necessary to give this brief sketch of the state of protestant feeling among our countrymen, to show that when William Tyndale was raised up as the reformer of the church of Christ in England, he found "a people prepared of the Lord" to appreciate his principles and to be improved by his labours.

This "*Apostle of England*" was born in the principality of Wales, probably about the year 1490; it is said of him, that "from a youth his mind was singularly addicted to the Scriptures, wherein he obtained a considerable degree of knowledge." From a child he was educated, in the University of Oxford, in grammar, logic, and philosophy,—for the most part of his time in Mary's Hall. While at Oxford he became a truly pious man, and having embraced the sentiments of Wickliff, in opposition to the errors of the church of Rome, he used to meet certain students of St. Mary's and some Fellows of Magdalen's, to whom he, in private, "*read some parcel of divinity instructing them in the truth of the Scriptures.*"

into English; they were mostly written, and this circumstance, in connexion with the prelates burning them, accounts fully for none of them being preserved to our times.

When Cardinal Wolsey founded Christchurch College at Oxford, he "picked" as many young men as he could find at both the Universities "of grave judgment and sharp wits" to be its first and principal students. Tyndale was one of these; but his reading the Scriptures to the Fellows of the College, and their conferring together upon the abuses of religion which had crept into the church being reported to the Cardinal, "they were accused of heresy, and cast into a prison, within a deep cave under the said college, where their salt-fish were kept; so that, through the filthy stench thereof, they were all infected, and certain of them taking their death in the same prison, shortly upon the same being taken out of the prison into their chambers, there deceased." One Mr. Clark, who died from this confinement, was thirty-four; it is probable that Tyndale was about thirty-three years of age; John Frith, another of them, was very young. Of those who survived this cruel treatment were Richard Taverner, John Frith, and our Tyndale. The former was restored because he was "a good musician;" the next was proscribed to a space ten miles round Oxford; and, most likely, Tyndale was expelled. It is certain that he left Oxford, and went to Cambridge.

It is not improbable that his reason for going to Cambridge was to confer with those pious and well-instructed ministers, Bilney, Author, Latimer, Cranmer, and Coverdale, the first four of whom died in the flames. It is remarked by Fox, that, by Tyndale's going to Cambridge, "he became ripened in the knowledge of God's word."

Leaving Cambridge, he entered the family of ——— Welch, a knight, who resided near Chipping Sodbury in Gloucestershire,* in the

* The house is still standing.

capacity of a private tutor. This being in the neighbourhood of Glastonbury, many of the monks and friars of that monastery were in the habit of visiting the knight's hospitable mansion, Tyndale always making one of the company. The conversation sometimes turned on learned men, such as Luther and Erasmus, whom Tyndale always vindicated from the aspersions of the monks. They often had "controversies and questions upon the Scriptures," and "when they did vary," says Fox, "he would show them *in the book* and lay plainly before them *the open and manifest places of the Scriptures*, to confute their errors and confirm his sayings."

These popish champions attempted to prejudice the worthy knight and his lady against their family tutor, and had nearly succeeded, as they one day, after having dined at the monastery, reproved his errors; but "Master Tyndale," says Fox, "answering by *Scriptures*, maintained the truth and reproved their [the monks'] false opinions." The monks, finding they could not get him removed from the family, and Welch and his wife having embraced the protestant opinions, the "spirituality" soon withdrew themselves!

Tyndale, however, found such opposition raised against him, that he left his situation and commenced a preacher of the Gospel. Some opinion may be formed, both of his sentiments and intrepidity, by the following reply to a "spiritual" doctor, who said, "We had better be without God's laws than the Pope's." "I defy the Pope," said Tyndale, "and all his laws; and if God spare my life, ere many years, I will cause a boy that driveth the plough to know more of the Scriptures than you do." We find him preaching in the public

Streets, St. Austin's-green, Bristol, and at other places about that city: and so moderate were his expectations, that he said "he should be content with ten pounds a year in any county in England, provided he was not interrupted in teaching children and preaching the Gospel."

Finding he could not escape the danger to which he had exposed himself by offending the "spirituality of Glastonbury," he resolved to go to London. He was urged to this step from hearing of the commendations bestowed by Erasmus upon Tonsal, the Bishop.* He thought, what a happy man he should be, could he get into the employment of the bishop for the purpose, as he intended, of translating the Scriptures in his house. He accordingly applied to the king's comptroller, Sir Henry Guildford, presenting him with a *Greek oration of Isocrates*, which he had translated into English, and requested Sir Henry to speak to the bishop in his favour. Tonsal instantly refused, saying "his house was filled; that he had more than he could find; and he would advise him to seek abroad in London, where he would be sure to find employment." Tyndale stayed in London about a year, preaching at St. Dunstan's church and other places; but growing more and more disgusted with the pomp of the prelates, and finding there was no room either in the bishop's palace or at any other place in the kingdom, for him "to translate the New Testament;" a kind friend, too, at whose house he had found a lodging, Sir Humphrey Monmouth, an alderman of the city, having engaged to remit him ten pounds

* Erasmus thus speaks of Tonsal:—"He ranks among the best learned of his age, of pregnant judgment and great suavity of manners, yet without impeachment to the graver habits which become his character and station."

per annum for his support, he resolved to leave the kingdom and to reside on the continent, for the purpose of executing his noble design: "right well he perceived and considered," saith Fox, "that this only, or chiefly, was the cause of all mischief in the church—that the Scriptures of God were hidden from the people's eyes." He accordingly went to Germany, and travelled into Saxony, where, for a time, he enjoyed the company of Luther at Wirtemberg, and others of the German reformers; he then returned and settled at Antwerp, one of the Hanse-towns, where there were a chartered company of English merchants.

Before proceeding with the history, it may not be unsuitable to give a short description of Tyndale. It is conjectured he was at this time (probably in 1524) about thirty-eight years of age; his patron, the worthy alderman, about four years after this, in his examination before Stokesley, Bishop of London, for heresy, said of him that "he lived six months in his house, where he lived like a good priest, studying both night and day: he would eat but sodden meat, with his good will, nor drink but small single beer." The next description we have of him is from his own pen, and may therefore be depended upon as a correct portrait, making some allowance for his excessive modesty, which is a prominent feature of his character:—writing to his beloved young brother, in 1533, John Frith, he says, "But God hath made me evil-favoured in this world, and without grace in the sight of men, speechless and rude, dull and slow-witted." Fox seems to confirm this, as being a true picture, "For in the wily subtleties of the world he was simple and inexpert."

The year 1526 witnessed the completion of the English New Testament, printed at Antwerp; at the end of it is an Address to the Readers, in which he "beseeches them that are learned christenly, that the rudeness of the work, now at the first time offered, offend them not."

This modest appeal ought to have disarmed criticism; as Fox remarks, "Wherefore, if any such defect had been deserving correction, it had been the part of courtesie and gentleness, for men of knowledge and judgment to have showed their learning therein, and to have redressed that which was to be amended. But the spiritual fathers then of the clergy, being not willing to have that book to prosper, cried out upon it, bearing men in hand that there were a thousand heresies in it, and that it was not to be corrected but utterly suppressed. Some said it was not possible to translate the Scripture into *English*; some that it was not lawful for the lay people to have it in their mother tongue; some that it would make them all heretics;—and, to induce the temporal rulers also unto their purpose, they made matter, and said it would make the people to arise and rebel against the king!"

Tyndale also printed, about this time, and sent over to England, several considerable treatises, entitled, "The Obedience of the Christian Man," "The wicked Mammon," his "Introduction to Paul's epistle to the Romans." These with some of the works of Luther and other German reformers, were all ordered to be called in and suppressed, especially "*The New Testament in the English tongue!*" This political proclamation is thus signed by the Bishop of London:—"Given under our seal, the three

and twentieth of October, in the fifth year of our consecration, *anno* 1526."

In order to suppress the New Testament completely, Tonsal, on returning from a mission to the Pope, passed through Antwerp, where meeting with an English merchant, he was informed that he could buy up the whole of Tyndale's New Testaments from the Dutch merchants who had bought them of Tyndale: "Do your diligence," saith Tonsal, "gentle Master Packington; get them for me, and I will pay for them whatsoever they cost, for I intend to burn and destroy them all at Paul's-cross." Packington acquainted Tyndale with the matter; "and so, upon compact made between them," says Fox, "the Bishop of London had the books, Packington had the thanks, and Tyndale had the money!" The Dutch printers finding it a profitable concern, reprinted the Testament, so that "they came thick and threefold into England." The Bishop sent for Packington, (who, it should seem, lived in London); "How cometh this, gentle Master Packington, that there are so many New Testaments abroad? You promised me that you would buy them all." Packington replied, "Surely I bought all that were to be had; but I perceive they have printed more since. I see it never will be better while they have type and presses, wherefore your Lordship had better buy the type and presses too, and then you will be sure." Fox says. "At which answer the Bishop smiled, and so the matter ended." Some time after, Sir Thomas More, then chancellor, having one George Constantine, a reformed priest or friar, before him, desired him, as he expected his favour, to tell him who it was that supplied Tyndale with money at Antwerp? "My lord," replied

Constantine, "I will tell you truly: it is the Bishop of London that hath holpen us, for he hath bestowed upon us a great deal of money for New Testaments, to burn them, and that hath been, and yet is, our only succour and comfort." "Now, by my troth," quoth Sir Thomas, "I think even the same, for so much I told the bishop when he went about it!"

It was in May, 1526, that Tonsal caused the copies of the New Testament to be burned, John Tyndale, brother to the translator, being made to ride through Cheapside with several copies tied about him. In one of his books the next year, Tyndale, alluding to this, says, "And mark, I pray you, what an orator he [Fisher, Bishop of Rochester] is, and how vehemently he persuadeth it. Martin Luther hath burned the Pope's Decretals, a manifest sign, saith he, that he would have burned the Pope's holiness also if he had had him. A like argument (which I suppose to be rather new) I make: Rochester and his holy brethren have burned Christ's testament, an evident sign they would have burned Christ himself also had they had him." On the 25th of May, the prelates came to the King in the Star-chamber, complaining that Tyndale's and Joy's translation was not correct, and proposed to get the Bible properly translated, "so that the people should not be ignorant of the laws of God!" The King commanded it to be done, but the prelates paid no regard to it; and the people in consequence read and studied Tyndale's translation with the greater avidity.

It ought to be mentioned that, in addition to his labours as a translator of the Scriptures, and the author of several evangelical treatises, he was employed also as the minister and elder of a congregation

of English merchants and their servants at Antwerp;* a protestant dissenting minister from the established church of Rome, a most determined enemy to prelacy, as he doubtless would have been, had he lived long enough, to the protestant episcopacy and the presbytery.†

From the time of his having finished the New Testament, he had been actively and laboriously employed in translating the Old Testament also. A very singular event happened in regard to this work; the rage which was excited made it necessary for him to remove to another of the Hanse towns, Hamburgh. The pious John Fox says, "But Satan, the prince of darkness, maligning the happy course and success of the Gospel,

set to his might, also how to impede and hinder the blessed travels of that man, as by this, and sundry other ways, may appear. For at what time Tyndale had translated the fifth book of Moses, called *Deuteronomium*, minding to print the same at Hamborough, he sailed thitherward, when by the way, on the coast of Holland, he suffered shipwreck, by the which he lost all his books, writings, and copies, and so was compelled to begin all again anew, to his hindrance and doubling of his labours. Thus having lost by that ship both money, his copies, and time, he came in another ship to Hamborough, where, according to his appointment, Master Coverdale tarried for him, and helped him in the translating of his whole five books of Moses, from Easter till December, in the house of a worshipful widow, Mistris Margaret Van Emmerson, anno 1529, a great sweating sickness being the same time in the town; so having dispatched his business at Hamborough, he returned afterward to Antwerp again."

This first part of the Old Testament in 12mo., published 1530, "emprinted at Malborow in the land of Hesse, by me, Hans Luft," appears to have been circulated in distinct books, as there is no uniformity in the printing, several of them being in the old black, and others in the Roman letter. Some of the prologues prefixed, too, were printed and circulated as separate treatises.* In the year 1532, the whole Bible was completed,

* Tyndale thus renders Acts, xiv. 23. "When they had ordained elders by election in all the congregations."

† That Sir Thomas More considered him an enemy to an established hierarchy and a national endowed church appears from what he says, in reply to Tyndale's remark, that "his [More's] darling Erasmus had translated the word *ecclesia* into *congregation* and *priest* into *elder*, as himself had done." "If," said Sir Thomas, "my darling Erasmus hath translated those places with the like wicked intent that Tyndale hath done, he shall be no longer my darling, but the Divell's darling." Bad as Luther was, in the estimation of this popish chancellor, Tyndale was much worse, and therefore we conclude he was the better *Protestant* of the two reformers. "He railleth against the [seven] sacraments," saith More, "much worse than Luther, for whereas Luther left yet some confession, and reckoned his secret confession necessary and profitable, though he felt a rude liberty therein. Tyndale taketh it away quite, and says it was begun by the Devil." So speaking also of the holy Mass, he says, "Luther, mad as he is, was never yet as mad as Tyndale is, which, like himself, so railleth upon us in his frantic book of 'Obedience,' that any good christian man would abhor to read it."—But Tyndale's defending Luther's marriage with "his nunne," as Sir Thomas called her, was his crowning sin.

* There is no copy, it is presumed, to be found of this Bible. Lewis says, "When the Popish bishops obtained leave of the King to burn the *New Testament*, they took the liberty of taking another step and burned the *Old* also."—History of Translations, p. 143.

and printed at Antwerp, consisting of four books. It was divided thus, according to Strype:—"1. The five books of Moses; 2. From Joshua to the Song of Solomon [or Solomon's Ballette]; 3. From Isaiah to Malachi; 4. The New Testament."*

The popish priests, with their clergy, were now almost driven to madness. Fox says, "They were incensed and inflamed in their minds, although having no cause, against the Old and New Testament of the Lord, newly translated by Tyndale; and conspiring together, with all their heads and counsels, how to repeal the same, never rested, before they had brought the King at last to their consent. By reason whereof, a proclamation in all haste was devised and set forth under public authority, but no just reason showed, that the Testament [Bible] of Tyndale's translation, with other works more, both of his and of other writers, were inhibited and abandoned."

The King having repudiated Queen Katherine, married Anne Boleyn, November 14, 1530. In September, 1531, Elizabeth (afterwards the celebrated queen) was born. The succession to the throne was now the great matter of struggle between the papists and protestants: the former wishing it to be in Mary, the daughter of Katherine; the latter in Elizabeth, the daughter of Anne. The following

address from Tyndale, in exile, shows the influence his name had upon the protestants in England. It is entitled, "*A Supplication to the King, Nobles, and Subjects of England.*"* He, in the first place, mentions the vast expense of poverty to the kingdom, as a reason for promoting the Reformation; and then says, "For the Frenchman (as it is said) of late days made a play or a disguising [a masquerade] at Paris, in which the Emperor danced with the Pope and the French King and wearied them, the King of England sitting upon a high bench and looking on; and when it was asked why he danced not, it was answered, *that he sat there but to pay the minstrels their wages!*"

London. J. I.

(To be concluded in our next.)

HINTS ON FASTING.

To the Editor of the Baptist Magazine.

DEAR SIR,

It must afford pleasure to all the true followers of our self-denying Master to find that the attention of the Dissenting Bodies is being directed to the now almost obsolete but scriptural observances of fasting, humiliation, and prayer. I hail it as a very interesting and important feature of the present times that we are trying to revive them. It is interesting, because it shows that we are, in some degree, aware of our deficiencies and lukewarmness in the spiritual and salutary exercises of religion. It is important, because we are encouraged to expect that the divine blessing will follow them, if observed from pure motives in a devotional spirit.

I would not have troubled you,

* Tyndale's phraseology greatly offended this popish champion, Sir Thomas More; as, when he says, "The seven stars are the messengers of the seven congregations, and the seven candlesticks which thou sawest are the seven congregations.—Unto the messenger of the congregation at Ephesus.—I, Jesus, have sent my messenger to testify these things in the congregations," &c. &c. Coverdale's, Matthews's, and Taverner's editions use the same terms.

* This appears to have been published separately, but the chief part is an extract from "The Practice of Prelates," which had been published three years before.

did I not hope that some abler pen would be drawn on the subject, through marking my deficiencies. It has struck me, however, that some reasons may be found, without going far, for the almost entire disuse of the custom of observing days of humiliation and prayer, a custom so common in the days of our pious ancestors, and so salutary and profitable in itself, that one almost wonders where we have been and what have been our thoughts, that it should have fallen so far into the shade.

If you will allow me a corner in your pages, I will state the reasons that appear to me to have operated in producing the indifference we observe on the subject.

1. *The cessation of persecution, and consequent calm the Church has enjoyed.*—Since the Revolution and passing the Toleration Act, excepting the last days of Queen Anne, we have heard comparatively nothing of confiscations, fines, and imprisonments for non-conformity. We have had an outward calm; the obloquy and reproach that attended a conscientious attachment to scriptural principles and practices has gradually passed away. We have seen all the penal statutes that affected our liberties removed, one by one, till there are *none left*, not even the disgraceful *Test*. These are triumphs that have been *celebrated*, triumphs that every true born Briton ought to hail, and for which we shall demonstrate our gratitude (as dissenters) by persevering loyalty and attachment to our beloved Monarch and his civil Government. But it is to the present purpose to inquire what has been the effect of this cessation of persecution and reproach on our internal economy. Has it not lulled us into a love of ease? has it not seriously militated against the influence of practical principles? We have sat down to

enjoy ourselves after the fatigue of the day, we have fallen asleep and forgotten our troubles, together with the salutary exercises we found necessary to support us under them, or we have been amusing ourselves in the sunshine, forgetful of the beneficent author and origin of light.

2. *The very prominent place doctrinal preaching has had among us, to the partial neglect of practical truth, may be regarded as another cause.*—Do not suppose I mean to undervalue doctrinal preaching; the doctrines of the Gospel are my hope, my foundation, but I fear we have, in some sections of our denomination, given them an undue prominence, and have not sufficiently blended them with the practical. We all know what effect the practice of the epicure will produce on the human system; filled to the full, even to the loathing of dainties, the physical powers are unfitted for salutary exercise, and an aversion is contracted for every thing that wears the aspect of labour or self-denial. Some such consequences on the spiritual system will always follow crude doctrinal preaching; we have of this too many proofs in the vitiated taste of many professors, their inaptitude for self-denial and contempt of every thing that wears the appearance of duty. But where doctrinal and practical truths are wisely blended, we see it operate on the habitual temperament of Christians like a moderate degree of food, attended with regular exercise on the bodily system, producing soundness, health, and vigour.

3. On the other hand, *too great a disposition to speculate in religion* may have had its share in producing this state of things. This is an age of refinement, of intellectual march; nor would I discourage it,

but rather lend my feeble energies to help it forward : but while many are pleasing themselves that they are not what is termed *high* or doctrinal, and are very severe upon those who are, they run into the opposite extreme, they can relish nothing but what is elegant and tasteful, can hear none but intellectual preachers, read religious novels, and run through the fashionable religious jargon of the day, until they lose the savour and spirit of true piety, reject the severe practical parts of the system as unfriendly to their habits, or inconsistent with their pursuits.

"*Fasting!* antiquated stuff!" said a professor the other day. "We shall have auricular confession ere long. I have no objection to pray, but I leave *fasting* to Rome and her sons." Ah! thought I, 'tis time we began to recover ourselves out of the snare of the Devil, in which we have been so long; here is proof of the tendency of lax practical principles. 'Tis "high time to awake out of sleep." We have much to humble us and to mourn before God, but we have the promises of God to encourage us, the example of Christ to animate us, and the Holy Spirit to bless and crown our endeavours.

The publication of the Resolutions recommending a day for fasting and prayer, I most heartily approve, and, so far as local circumstances admit, shall adopt, but I should like to see a simultaneous movement in the whole dissenting body on the subject.*

Can no plan be adopted (having timely notice given) that we may all, as one man, on one day throughout the kingdom, unite in the exercise. There has been a proposal,

and Good Friday named as the day; perhaps our friends of each denomination could form some plan.

Your's,

VIATOR.*

Banks of the Cray, Kent.

ON MAN'S REPUGNANCE TO THE GOSPEL.

"No man receiveth his testimony."

John, iii. 32.

THE spirituality of the religion of Jesus Christ, the moral purity of its precepts, and the simplicity of its worship, were so opposite to the ingenious theories and splendid rites of the Pagan and the Jewish systems which then prevailed, as to render it matter of little astonishment that its first publication should have generally excited hatred and contempt.

The degenerate and selfish Jews, giving a literal interpretation to the figurative language of prophecy, were looking for a hero, who, as in the former periods of their history, should be invested with temporal grandeur and power by the visible interposition of Omnipotence; who should once more assemble the scattered host of Israel, lead them to certain conquest, and, after the subjugation of all their enemies, make Jerusalem the seat of a universal and everlasting empire.—Oppressed by the Roman yoke, and eagerly anticipating deliverance and revenge, they viewed the "meek and lowly" Jesus with disappointment and abhorrence. The obscurity of his birth, his lack of pompous circumstance, his disclaim of all earthly dignity, and his constant affirmation that his "kingdom

* It is with pleasure we announce that the wishes of our correspondent are likely to be realized, of which further notice will be given.—ED.

* We are happy to find that Mr. Hargreaves has amplified his excellent "Circular Letter" into a shilling pamphlet. What he has written on fasting and prayer well deserves the most serious attention of all our churches.—ED.

was not of this world," widely differed from their hopes and conceptions of the promised "Shiloh, unto whom the gathering of the people *should* be." Taught from infancy, also, to consider themselves the peculiar favourites of heaven, and to regard all other nations as excluded from participation in divine solicitude, their hearts had become too narrow to comprehend or welcome that spirit of universal benevolence, which pervaded almost every sentence that dropped from the lips of Him, the essence of whose character was *love*.

To the people of the world at large, whose very worship was desecrated by gross impurity and profane licentiousness, and who did not suppose the possession of sensual appetites inconsistent with Divinity, it must be obvious that the abstraction of those doctrines which affirmed the immateriality of God and declared that he could only "be worshipped in spirit and in truth" was, indeed, but "foolishness."

Though thus easy to account for the *aggregate* repugnance of the ancient world to the admission of the gospel, from the influence of the existing state of affairs, which is called in Scripture "the times of ignorance which God winked at," we must assign other causes for its *personal* non-reception then, and even now, in an age and country where it is generally considered disgraceful to deny its truth, and where, to neglect its *external* observances, is actually a breach of *human law*.

When we consider man as capable of an immaterial, and destined to an eternal existence, we can look upon him here but as in the infancy of his being; and the trains of circumstances through which he may pass upon earth can be viewed as important only with reference to

futurity, and so far as their operation tends to give his character that form and complexion which must distinguish it for ever. But though the approach of an immortal and immutable state of being is almost universally admitted, it has failed to produce an equally extensive anxiety for acquaintance with its nature; or preparation for its coming; while any perception, however indistinct, of a hitherto unknown principle in the physical economy of nature would at once excite a general feeling of interest, induce an active investigation, direct into a new course the united energies of acute minds, assume a prominent station in public esteem, and confer honour on the individual whose research should lead to its discovery. The inspired writers were perfectly aware of this universal indisposition to the acceptance of revealed truth; and, in publishing their divine message, particularly anticipate and describe the coldness of its reception. When Paul, with the fervour of inspiration superadded to his native eloquence, preached to the inquisitive, enlightened Athenians, we are told that some contemptuously inquired, "What will this babbler say?" "that" "some mocked," and that others coldly said, "We will hear thee again of this matter."

Those who have happily experienced the consolation, joy, and purifying influence of faith in the gospel can doubtless look back on a period when, though exhibited to their minds by the same external means and in the same language it is now, they, too, rejected its invitations and contemned its threatenings; and they feel conscious that some powerful though invisible agency must have been employed to remove "the veil from their hearts" and "open their understandings to understand the Scrip-

tures." As it has been with them, so it was individually with the Jews and Pagans of antiquity: and so it is now with the great body of mankind who "receive not the testimony" of Christ. Surely it is matter of serious interest, and cannot but be attended with improvement to inquire into the character of this morbid apathy of the soul to its own vital interests, which thus induces it to listen to the truths of revelation with cool indifference, while those of comparatively trifling importance are approached with eagerness and examined with minute attention.

The cause of this fatal darkness of soul is declared in the Scriptures to be sin; but *how* has it produced this awful effect? By what mysterious process does it thus completely close the mind and harden the heart against the pure doctrines of the Gospel? How is it that those capable of the loftiest intellectual pursuits, who often astonish us by their sublimity of thought, and others who search the secrets of material nature and unveil her operations with surprising (we were almost tempted to say superhuman) acuteness, are, with the pages of inspiration before their eyes, as ignorant and unconcerned about their immortal welfare as the weakest and most imbecile? How is it that they, who are "wise in their generation" and providently lay up earthly wealth, care not to seek eternal treasure? How is it that mankind in general, with the Bible in their hands and in the certain prospect of approaching death, with one consent flee to the mad whirl of folly and vice, "as the unthinking horse rusheth into the battle."

(To be continued.)

CONGREGATIONAL LIBRARIES.

To the Editor of the Baptist Magazine.

DEAR SIR,

BEING about to attempt the establishment of a Congregational Library, and wishing to profit by the experience of others in the undertaking. I shall feel obliged if some one of your correspondents, who has directed his attention to the subject, will supply me, through your excellent Miscellany with such information as he may consider important to the success of such an institution.

Information is especially solicited as to the rate of subscription most approved, the periods of attendance, the most effectual methods of enforcing the return of books at the time prescribed, and the proper care of them while in the subscriber's possession; and as to the most eligible plan of settling and securing the property of the institution.

If your correspondent, who may kindly reply to this note, can furnish a copy of some approved regulations, he will confer an additional favour.

Considering the immense advantages which may arise from exciting and supplying a demand for useful and religious reading among the members of our congregations; especially the young, and the importance of guarding them against the pernicious works which are in constant circulation, it is most earnestly to be desired that an extensive and well-chosen library may be connected with every congregation, as the best means of accomplishing those valuable objects.

Your insertion of this letter, and the reply which I hope will be promptly afforded, may probably remind many of your readers of the importance of the subject, and stimulate them to establish libraries in their respective congregations.

Truro.

E. C.

POETRY.

ALL MY SPRINGS ARE IN THEE.

Fountain of ev'ry good,
 Exhaustless, full, and free;
 Of ev'ry blessing I enjoy,
 The springs are all in Thee.
 When the primeval pair
 To thy new world were come,
 And thou becamest their frequent guest,
 And Eden was their home;
 Pure as the earliest gush
 Of that ambrosial flood,
 That rose amid its happy bowers,
 And wander'd thence abroad:
 Ere yet the faded leaf
 Had floated on its tide,
 Or ere the pale and smitten flower
 Had on its margin died;
 So placid and so pure,
 From all admixture free,
 In constant and perennial stream,
 Their blessings flowed from Thee!
 The withering blast of sin
 That ravaged ev'ry shade,
 The curse that shed its pois'nous dews
 O'er earth's expansive bed,
 Shook every bud of hope,
 And tore its verdant dress,
 And dash'd their thousand rills of joy
 With lasting bitterness.
 Their hapless offspring still
 These dire effects endure;
 Of those embittered waters drink,
 No prophet's hand can cure.
 But ev'n these mingled draughts
 For loud thanksgiving call,
 For O, our own unnumber'd sins
 Demand unmingled gall.
 While from thy nether springs
 Thy common gifts I share,
 I want, I ask some *signal* proof
 Of thy *peculiar* care.
 From life's immortal fount
 (The bosom of my God)
 Proceeds, in everlasting flow,
 A clear and crystal flood.
 O that Salvation's cup
 Fill'd to o'erflowing there,

To my exhausted panting heart
 Some angel-hand would bear!
 I'd call upon thy name
 With joy unknown before,
 And then would drink abundantly—
 Would drink and thirst no more.

C. WEBB.

SLAVERY.

"Human nature's broadest, foulest blot."
 COWPER.

Britons! boast not of your laws,
 Justice, truth, and equity,
 While you plead not Afric's cause,
 While you hear not Afric's cry.
 High as heaven that cry ascends;
 Wide as earth behold it spread!
 He who no attention lends,
 Vengeance hovers o'er his head.
 Tyrants make a scoff at right;
 Fools may laugh at "wrath to come;"
 But the God who dwells in light
 Seals the bold oppressor's doom.
 Oh! partake not in his sin,
 Lest you share destruction too—
 Lest the unerring voice within
 Say "The negro bleeds for you."
 Tewkesbury. D. G.

A PRAYER FOR SPIRITUAL ILLUMINATION.

When I would look on him
 Who loves and saves my soul,
 Dark shadows oft my vision dim,
 And o'er his beauty roll.
 'Tis unbelief's deep gloom
 Doth thus the mind obscure;—
 Oh, sun of truth! my heart relume
 With rays divinely pure.
 Rise, like a mighty wind,
 Thou holy Spirit, rise,
 Sweep off the clouds of doubt that blind
 These light-desiring eyes.
 On this dull darkling sight,
 Bid thy glad day-spring shine
 And fill me with its quick'ning light,
 And let thy peace be mine.

G. L.

R E V I E W.

Pædobaptism Examined; with Replies to the Arguments and Objections of Dr. Williams and Mr. Peter Edwards. By ABRAHAM BOOTH. In three vols. Price 1l. 16s. Palmer.

To many it may appear strange, that this baptismal controversy should continue to be agitated, even in the 19th century, more than a quarter of which has already run out. No difference of opinion to such an extent could have obtained among Christians on any moral question; but it must ever be remembered, that baptism and the Lord's Supper (which has been equally fruitful in controversies, if not more so,) are ritual observances. We have no light within to appeal to, as in a question of morals: our only appeal is to the law, and thus it becomes a question of interpretation. Now, unhappily, all Christians are not agreed on the canons of interpretation; educational prejudices and submission to human authorities will be mingled with our most sincere inquiries, and hence it is not so marvellous as it might appear at first sight, that we arrive at different conclusions.

We think it is evident, that the controversy respecting the *mode* of baptism must be interminable, unless the contending parties can be brought to agree on the *nature* of positive institutions. And the controversy respecting the proper *subjects* will be equally so, till we understand better the difference between the two economies, or what the apostle to the Hebrews designates the *old* and the *new* covenant.

Under this impression, we cannot but wish that the first chapter of the invaluable work before us was published separately, and deeply studied by all whom it concerns. And what minister, what church, what individual believer is there whom it does not concern?

The late venerable Abraham Booth was no ordinary writer. This work was the greatest labour of his life, and

as it may not have been known to many of our readers, having been some years out of print, we shall give the *Contents* in an abridged form.

“Vol. I. Part 1. *The Mode of Administration.* The nature, obligation, and importance of Positive Institutions—The signification of the terms Baptize and Baptism—The design of Baptism; or the facts and blessings represented by it, both in regard to our Lord and his disciples—The practice of John the Baptist, of the apostles, and of the church in succeeding ages—The present practice of the Greek and Oriental churches—The design of Baptism more fully expressed by immersion, than by pouring or sprinkling.

“Part 2. *The proper Subjects.*—No express precept nor plain example for Pædobaptism in the New Testament—No evidence of Pædobaptism before the latter end of the second, or the beginning of the third century—The high opinion of the Fathers concerning the utility of Baptism.

“Vol. II. The modern grounds of Pædobaptism; namely, Jewish proselyte Baptism, External Covenant relation, Jewish Circumcision, Particular passages of Scripture, and apostolic tradition.

“The Scriptures are, Matt. xxviii. 19. Gen. xvii. 7. Ezek. xvi. 20, 21. Matt. xix. 14. John iii. 5. Acts ii. 39. Acts xvi. 15. 33. 1 Cor. i. 16. Rom. ii. 16. 1 Cor. vii. 14.

“Apostolic tradition, and the impracticability of pointing out the time when Pædobaptism commenced—Infant baptism and Infant communion introduced about the same time, and supported by similar arguments—General remarks.

“Part 3. The title of Dr. Williams's book, his professions, and his conduct relative to this controversy—The little regard Dr. W. pays to quotations produced from Pædobaptists, and his disposition to extort concessions from the Baptists—Dr. W.'s pretence that his book includes a full reply to ‘Pædobaptism Examined.’

“Vol. III. Positive institution and analogous reasoning—The meaning of the words Baptism, and Baptism as represented by Dr. W.—The general principles on which Dr. W. founds the right of infants—Infant Communion and Infant Baptism compared—The utility and importance of Baptism, as represented by Dr. W.

"Part 4. Mr. Dore's Preface—The Reply to Mr. Peter Edwards.

A few days before Mr. Booth's death, he gave one of our ministers a manuscript, which we have seen, from which it appears that he was occasionally making additions to this work as long as he lived.

The first edition of 'Pædobaptism Examined' was published in 12mo. in 1784. The second, greatly enlarged, came out in 1787, and we are glad to find this third edition includes the author's Defence in reply to the late Rev. Dr. Edward Williams, and also his Reply to Mr. Peter Edwards, with an elegant preface by the late Rev. James Dore.

The paper and the type are very good, and the correctness of the reprint has been secured by the careful superintendence of John Satchell, Esq. whose habits of precision and accuracy are well known. Mr. Ebenezer Palmer, the publisher, has 'spared no expense in rendering this edition worthy the patronage of the public.'

The first volume is adorned with an excellent representation of a mural tablet, which stands over the vestry door of the meeting-house in Little Prescott Street.

Without undervaluing the publications of Drs. Gale, and Gill, and Stennett, and others, we venture to affirm that no library can be complete in the article of Baptism without this work. We cordially recommend it, therefore, not only to our own ministers and students, but to all candid inquirers among our pædobaptist brethren, who may find here what they may seek elsewhere in vain.

We have heard with pleasure, that the Particular Baptist Fund has taken a hundred copies. Our opulent friends, we hope, will compassionately consider that many of our ministers who might read these volumes with great pleasure and advantage, cannot afford to purchase them. It will afford us great satisfaction to know that they have multiplied their donations in this way, which will be at once highly acceptable and useful.

A Memoir of the Rev. Legh Richmond, A.M. Rector of Turvey, Bedfordshire, and Chaplain to his Royal Highness the late Duke of Kent. By the Rev. T. S. GRIMSHAWE, A.M. Second Edition. 8vo. pp. 662. with a portrait. Seeley.

WE rose from the perusal of this excellent Memoir with the impression strong upon our mind—"a good minister of Jesus Christ," a character of all others the most dignified, because the most useful; promoting, as it does, the best interests of men in both worlds.

Mr. Grimshawe's estimate of the late Mr. Richmond's labours is thus given:

"Among those who have contributed to the revival of religion in the present day, the subject of the following memoir stands highly distinguished. His name has been too long associated with every exertion to promote the growth of piety, both at home and abroad, not to have excited a very general solicitude for whatever may illustrate the history and character of a man, who has so often delighted the public by his eloquence, stimulated it by his zeal, and edified it by his example."

Mr. Richmond, on leaving the university of Cambridge in 1798, settled as a curate at Brading in the Isle of Wight, and removing from that station in April, 1805, he became the minister of the Lock Hospital in London, and in October of the same year he entered upon the living of Turvey in Bedfordshire, where he continued till his death, May 8, 1827.

When Mr. R. commenced his ministry in the dark village of Brading, he was an unconverted clergyman, though of a respectable character as to morals, and apparently of upright aim in the discharge of the duties of his office. Soon after this, his heart was renewed by the Spirit of God, and this by means which at once displayed the sovereignty and riches of divine grace. But he must himself be heard in relation to this momentous change wrought in his character and sentiments. He is assigning his reasons for calling his son by the name of Wilberforce, and says, p. 26.

"I feel it to be a debt of gratitude which I owe to God and to man, to take this affecting opportunity of stating, that to the unsought and unexpected introduction of

Mr. Wilberforce's book of 'Practical Christianity' I owe, through God's mercy, the first sacred impression which I ever received as to the spiritual nature of the Gospel system, the vital character of personal religion, the corruption of the human heart, and the way of salvation by Jesus Christ. As a young minister, recently ordained and just entrusted with the care of two parishes in the Isle of Wight, I had commenced my labours too much in the spirit of the world, and founded my public instructions on the erroneous notions which prevailed among my associates. The scriptural principles stated in the 'Practical View' convinced me of my error, led me to the study of the Scriptures with an earnestness to which I had hitherto been a stranger, humbled my heart, and brought me to seek the love and blessing of that Saviour who alone can afford a peace which the world cannot give.—Through the study of this book, I was induced to examine the writings of the British and Foreign Reformers. I saw the coincidence of their doctrines with those of the Scriptures, and those which the word of God taught me to be essential to the welfare of myself and my flock. I know too well what has passed within my heart for now a long period of time, not to feel and to confess that to this incident I was indebted, originally, for those solid views of Christianity on which I rest my hope for time and eternity. May I not, then, call the honoured author of that book my spiritual father, and if my spiritual father, then my best earthly friend? The wish to connect his name with my own was justifiable. It was a lasting memorial of the most important transaction of my life; it still lives amidst the tenderness of present emotions, as a signal of endearment and gratitude, and I trust its character is imperishable."

It was in this village and neighbourhood that those incidents occurred which led to his celebrity as a writer; here he met with the "Dairyman's Daughter," and "Little James," and the "Negro Servant." It was here too that he compiled a considerable work, which he entitled "The Fathers of the English Church." Our author speaking on this subject, says—

"The circumstance to which Mr. Richmond was indebted for his superiority on this subject is singular, and deserves insertion. While he resided in the Isle of Wight, and shortly after his perusal of Wilberforce's 'Practical View,' which had effected so striking a change in his own sentiments and character, a grocer at Newport sent him

some trifling article, wrapped up in a leaf of Bishop Jewell's Apology. His attention was directed to the wrapper by one of his family, who jocosely remarked, 'this looks as if it would suit you, Legh.' He read the leaf, and instantly set off for Newport, to inquire after the remaining pages. The grocer, smiling at the anxiety of his clerical customer, replied, 'O yes, sir, here they are, and I have a whole hoghead of these worthies: they are much at your service, for twopence a pound.' The treasure was speedily and joyfully secured; and to this incident, trivial as it may appear, Mr. Richmond owed his extensive and profound acquaintance with the authors of the Reformation.

A great part of the volume is made up of accounts concerning Mr. R.'s travelling and preaching for the Church Missionary Society, and for (that which was originally formed among the Dissenters) the Society for the Conversion of the Jews. His animated extempore manner, and his evangelical preaching, well fitted him for such an employment: the funds collected by him, it appears, were very considerable.

But it was in his character as the pious village rector that he excelled. How distressing to the flock must it have been, when such a shepherd was removed, to have had no choice in the selection of his successor; but either to be compelled to sit under the uninteresting harangues of a blind guide, where "the hungry sheep look up and are not fed," or to use their liberty (who can properly estimate the liberty secured by law to British Christians!) of fitting up a barn to perform spiritual worship, and to enjoy an evangelical ministry. How descriptive is the fine alliteration employed in the "Velvet Cushion," when viewed in such a situation! O the "*Dissenterism of Barns!*" how infinitely more valuable than either the "Protestantism of Churches," or the "Popery of Cathedrals!"

Mr. R., it is said by his biographer, was "a faithful son of the Church of England;" and we are happy to add, that as one of its ministers, he never "slandered his own mother's children," considered in the higher character as members of the Church of Christ. In

a letter addressed to Mr. Grimshawe in 1809, Mr. R. says—

“Many of our hearers have been accustomed to attend at various descriptions of meeting houses. The general character of meeting-house piety is simple, earnest, scriptural, plain, and interesting. The awful condition of a sinner in his natural state, and the consolations and promises of a Saviour, are dwelt upon throughout their prayers and discourses. *Thus far* all is good; and we must do the same, if we would retain or regain our congregations. *Thus the Fathers of the English Church preached to our elders and predecessors—thus preached Romaine, Walker, Venn, Berridge, Milner, Newton, &c. and thus souls were saved, and the church of England flourished, and was built up under their ministry.* May you and I do so likewise, and daily see the fruit of our labours in the growth of our people in divine knowledge.” pp. 181, 182.

The following is not *quite* so respectful towards Dissenters.

“‘What is the mode of proceeding,’ I said to him, ‘which is most likely to promote the best interests of our own church?’ ‘That,’ he replied, ‘which is least calculated to make dissenters.’ ‘And what will best answer that description?’ ‘Preaching the Gospel.’”

To which it might have been replied, “But does not the *preaching of the Gospel* prove in some cases *prejudicial* to the Church of England, and tend to *make Dissenters*? Did it not have this effect at Reading, after the death of Mr. Cadogan; and at Kettering, after the removal of Mr. Maddock? May not this be the case, after your death, at Turvey; and may it not, we ask, be so even at Burton-Latimer, or at Biddenham, after the death or removal of Mr. Grimshawe?”

For our parts, “if Christ be preached,” though it be with envy and strife, we “will rejoice,” whether it tend to the increase of churchmen or dissenters; knowing that all genuine Christians, to whatever section they belong, are equally members of the mystical body of Christ.

It is due to the author of this Memoir to say, that it is remarkably free from the marks of a *sectarian* spirit. The churchman appears certainly in many of its pages, but it is without a scowl or

a sneer at his dissenting brethren. Speaking of Mr. R. he says, “He was conscientiously and firmly attached to the discipline as well as doctrine of the Establishment, and never shrunk from its defence when he thought himself called upon to advocate its cause.”

We consider these and a few other things as defects, but they weigh little against the general merits of the volume. It is a very admirable performance, in which the powerful mind of the writer had fine opportunities to display itself to high advantage. The numerous letters of Mr. Richmond to his wife and children, as well as the letters of Mrs. R. and one of her daughters, giving an account of the domestic character, and of the last days of the deceased minister, husband, and father, are highly pathetic. That reader must be indeed “mixed up with laudanum,” who can read either of these letters without feeling his heart excited by the strongest sympathies, and the most painful sensibilities.

Outlines of Practical Education. By JAMES BUTLER. One vol. post 8vo. 4s. Longman and Co.

At a period when Education engages the attention of the public as well as that of the learned world, we naturally anticipated no small number of publications on the subject, and certainly we have not been disappointed. We are literally overwhelmed with works of this description, some of which furnish us with plans professedly calculated to remove every difficulty attendant on the pursuit of learning, and by an unaccountable process, to open a way to the attainment of that knowledge in a few months, for which our honest forefathers were destined to toil with intense application for as many years. Such works it is true, have met with much attention and excited considerable interest, but like the toys of infancy, they please for a short time, are thrown by, and are forgotten. There are writers of a more philosophical cast, though by no means so numerous as the former. These have done much to improve antiquated sys-

tems and divested them of a considerable portion of the rubbish with which they were connected. Such authors have conferred lasting benefit on mankind, and we doubt not but that the names of Edgeworth, of Jardine, of Stewart, and of Carpenter will live in after ages, and glitter on the rolls of fame, when the ephemeral productions of their contemporaries shall be lost in oblivion.

We have been surprised at the introduction of the systems already deprecated into several of our respectable seminaries, the conductors of which are probably not aware, that in gratifying their thirst for novelty and applause, they materially injure the youth entrusted to their care, by giving them erroneous ideas on the subject of education, and by undermining those habits of industry which it is their duty to encourage. Most persons will allow that youth is the most favourable period for attaining the elementary parts of learning, while the maturer powers may be successfully employed in progressive improvement in those sciences of which they are the foundation. To expect a youth, therefore, to arrive at proficiency in any science, prior to his acquaintance with its rudiments, is to us utterly absurd. The system powerfully reminds of those stimulants which are resorted to for the purpose of forcing the productions of the vegetable kingdom. In their results, at least, they are exactly similar, inasmuch as superficial acquisitions are derived from the one, while weak and sickly qualities are attendant on the other.

As an instructor of youth, the author of the work before us is entitled to our congratulation on the acumen with which he has discriminated between the merits of these opposite systems, and on the firm but unassuming manner in which he has avowed his sentiments. Mr. Butler introduces his work by showing that "*in the education of youth, especial regard is due to their instruction in the elements of knowledge,*" and in the course of his remarks, observes—

only secured, by taking the successive steps in the order in which truth itself proceeds—from simple definitions and principles, to their combinations, and the deductions made from them. A clear conception of each separate truth, aids us in the comprehension of those higher truths, derived from the combination of the former; the relations of propositions become more extensive as we proceed, and the power of the mind to comprehend them results solely from having comprehended all the intermediate relations. In the several departments of human knowledge a gradation is observable, to which the mind in its several acquisitions must correspond. Any attempt to advance with greater rapidity than that which makes each separate acquisition sure, can only ultimately deceive, and subject us to the inconvenience of either beginning again, or remaining for ever imperfectly informed. Since the condition of the human mind renders it necessary to have objects and truths continually present, before we can form clear ideas concerning them, it would seem but natural to expect that the progress of a young mind will be but comparatively slow. And this conclusion, justly derived from a view of the nature of the human mind, is verified by fact. It hence appears our wisdom in education, to follow a course prescribed to us by reason and nature; to form our methods of instruction on principles, from which we may justly expect a final success, and not by any erroneous estimate of our powers, to aim at the accomplishment of objects for which we have no qualification."

From these observations it will be perceived that Mr. B. justly supposes that the time which a boy spends at school should be employed in laying a foundation for that subsequent improvement which must necessarily be conducted by the pupil himself, by which method, says our author "he will not only be relieved from the drudgery of acquiring the elements of the different sciences, more peculiarly felt in maturer years, but he will be in possession of principles and of knowledge, which he can practically use with a facility the greater in proportion to the clearness of his comprehension of them."

Having satisfactorily established his first proposition, Mr. B. assumes, secondly, that "*Intellectual education contemplates the improvement of the separate faculties or powers of the human mind—attention, abstraction, memory, reason,*

"A progress in scientific knowledge is

judgment, and imagination." Upon each of these subjects the author expatiates in a very forcible and ingenious manner. Our limits forbid a lengthened quotation; we shall therefore content ourselves with the following general remarks—

"To qualify an individual to conduct at large the various intellectual operations requisite in business and in science, it is necessary to aim at the improvement of each power; for each has a share in those combinations of ideas, by which we advance in the acquirement of knowledge, and derive for ourselves the principles of action. So intimately connected is the improvement of one faculty with the enlargement of another, that we cannot fairly expect the maturity or vigour of one, apart from a general culture of the whole. We cannot, for example improve the powers of reason and judgment without strengthening the memory; and we cannot cultivate the memory without enlarging the power of attention. Particular operations of the mind are thus facilitated by general culture; it is by this that an individual is enabled to concentrate these powers on any given object; and to maintain a balance of power or influence in their combined operations."

The third proposition to which our attention is directed is, "*That the culture of habit is another important object of early education.*" After stating the powerful influences to which the mind is subjected by habit, and the beneficial results attendant on its culture, Mr. B. remarks:—

"It must not be forgotten, however, that while the force of habit may be allied to our capacity of making distinguished attainments, the understanding is impaired and reduced sometimes, even below a susceptibility of recovery, by the neglect of habitual exercise. The faculties of the mind must degrade daily, unless supported by habit;—and it is a melancholy fact, presented to us every day—that in the minds of many men, who should now, as to years, be vigorous, the faculties of reason and judgment seem almost extinct. They can recollect what they have always said on certain subjects, and they say what they have always thought, and will never think otherwise; the acquisition of new ideas seems impossible; the capacity to receive them seems impaired beyond the practicality of the reception. The indolence, inactivity, and want of dexterity in youth are

to be attributed solely to a debilitated state of the intellectual functions. A uniform activity of mind—the habit of thinking and reasoning—are absolutely essential to keep our personal energies in continued action, and to direct them to proper objects. A neglect of the early culture of mental habits, is followed in subsequent life by the most fatal consequences: it incapacitates for any arduous or difficult undertaking. The rapid exhaustion of the power of attention impairs the memory and the judgment: the mind loses its susceptibility of the most urgent motives, from its inability to embrace the ideas which give them force: every attempt to repair the deficiencies of mind, is counteracted by the force of habits which form of themselves a character;—there must be a revulsion of the whole mind to do away with its predominant principles, which nothing, we imagine, can effect, but a severe state of circumstances,—the iron hand of unrelenting necessity."

The "*Adaptation of every mode of treatment to the pupils as individuals*" forms the next subject of discussion. This is an interesting and important branch of school duties, and is attended with considerable difficulty. Mr. B. appears to be decidedly opposed to the indiscriminate exercise of severe measures, and strongly contends for the introduction of plans which are calculated to enlighten and impress the conscience of the individual, rather than to rest on treatment in which the heart and mind of the pupil are not interested. His remarks on this head we consider particularly excellent; and though we must not follow him through the whole of his arguments, we cannot refrain from transcribing the following, which do equal honour to the feelings and talents of the authors—

"The tendency of harsh treatment to maintain continual irritation of the feelings, to interrupt the exercise of esteem, and to keep in play the disposition of revolt against arbitrary authority, so natural to every human mind, may ultimately produce the most unhappy effects on the temper and disposition of the pupil. As far as we as tutors are concerned, our pupils have a right to be happy; upon which we are not justified to infringe by any arbitrary or useless severity of behaviour towards them. But this consideration is of trifling weight in comparison of the certain and beneficial consequences resulting from a mild govern-

ment. From the culture of good feeling in their minds, we shall save them from the vices that originate in a deluded imagination, conjoined with insensibility of heart ;— we shall prepare them to derive their happiness from the resources of virtuous life ; and give them the disposition to transfer to others the good they have accumulated upon themselves. The natural virtues of courage, intrepidity, and honour, even in their most ennobled exercises, may form an alliance with the milder graces of character, and derive an additional lustre from the union. Mere hardihood is not a quality of worth, apart from its direction to a proper object, and under the influence of right motives. The culture of the affections impairs not one of the impulses or tendencies of mind by which men are fitted for great actions, or the business of exalted stations in society. It is rather the source from which we are to expect a full tide of public feeling towards all the objects and enterprizes which interest our common humanity, or which solicit our attention in the great commerce of the world."

The remainder of the work treats on the different branches of English instruction, the Mathematics, the Languages, Natural Philosophy, &c. and closes with a few pages of concluding observations.

In dismissing this highly interesting volume, we cannot too strongly express our approbation of its contents, and the great pleasure we have derived from its perusal. We therefore cordially recommend it to the attention of our readers, and to those especially who are interested in the important subject of education.

Affection's Offering ; a book for all Seasons : but especially designed as a Christmas and New Year's Gift or Birth-day present ; illustrated with Six superior Wood Engravings. By M.M. SEARS. Demy 18mo. gilt edges. Price 4s. Samuel Lawton.

WE have been very much pleased with this little work. There are tales, and there are sonnets, that would not disgrace the most splendid and costly of all the annuals. In this elegant volume, (we should be glad to say so of all the others,) the providence of God is recognized—the solemn realities of the future state are appealed to—and the merits

of the adorable Redeemer are held up to the view of young minds in a manner which we hope will not fail to strike their attention.

Without any invidious comparison of this book with those of higher pretensions, we cordially recommend it to the attention of our young friends, not merely because it is cheaper than others, but on account of its piety, morality, and good taste ; and, more especially, because the Editor has given to *filial piety*, a marked attention throughout.

The first tale is an admirable one, entitled "Juvenile indiscretion ; or the adventures of two Runaways," but it is too long for insertion. We must, however, make room for two of the charming poems with which this "New Year's Gift" abounds. Perhaps the best way of recommending these delicious fruits to our young readers will be to give them a taste in a specimen or two.

QUACCO, THE FREED NEGRO.

By Miss Edgeworth.

Freedom ! freedom ! happy sound !
Magic land, this British ground :
Touch it, slave, and slave be free ;
'Tis the land of liberty.

Indian Obee's wicked art
Sicken so poor negro's heart :
English Obee makes the slave
Twice be young, and twice be brave.

Quick the magic, strange the power—
See man changing in an hour ;
For the day that makes him free,
Double worth that man shall be.

Massa ! grateful Quacco do
Twice the work of slave for you :
Fight for Massa twice as long ;
Love for Massa twice as strong."

THE LITTLE CHIMNEY SWEEPER.

By W. Holloway.

"Whose is that shrill and tiny voice,
That breaks upon our sleep,
Ere yet the morning streaks the east,
Repeating still—"Peep, peep?"

O 'tis that little sooty boy,
From his dark cellar driven,
To cry his trade from street to street,
And face the storms of Heaven."

For, O! 'tis cold —'tis bitter cold!

And fast the snow comes down,
The panes with frost-work are inwrought,
And icicles abound.

Poor little thing! his feet are bare;
Methinks I see him weep,
But still he must pursue his course,
And faintly cry—"Peep, peep."

Across his shivering shoulders hangs
A damp and sooty bag;
And from his loins, with every breeze,
Is fluttering many a rag.

He knows no father's tender care,
No mother's kind caress:
Perhaps he has a master steep—
And rude, and merciless!

Perhaps a pauper from his birth,
And in a poor-house bred,
A child of sorrow he has been,
By strangers cloth'd and fed.

Now he must wait at great folks' doors,
Till they shall please to rise;
And then, perhaps, a mouldy crust,
His hunger must suffice.

Hush, children hush! so snug and warm—
In peace and comfort sleep,
And think it mercy you're not call'd
To toil, and cry—"Peep, peep!"

Oh! ye that o'er the distant wrongs
Of *Foreign* slavery weep,
Pity the *British negro's* wrongs—
The little suffering sweep."

Apart from its general interest, this elegant volume presents a peculiar feature of attraction. The proprietors have advertised Prize Essays to rouse the emulation and call forth the energies of the juvenile mind. We remember the effect of a similar excitement on the mind of the lamented Henry Kirk White, and heartily wish that the present may be rewarded by results as successful and happy.

The following is the proposal—

"The proprietors of '*Affection's Offering*,' having an especial regard for the moral and intellectual improvement of the rising generation, propose to the youth of both sexes the following Prize Essays, with a view to create a laudable emulation, by exercising and improving their mental faculties. It is of the utmost importance that young persons should be taught to think justly, and write clearly, neatly and

succinctly, on all subjects of general utility and importance, that they may not, on leaving school, be ignorant of the common affairs of life, the customs of society, and the practice of trade; that they may not, amidst their showy accomplishments and refined education, have, on entering the world, to learn the alphabet of common sense. The proprietors, therefore, feel great pleasure in inviting the attention of the youth of the British empire to the following prize subjects.

Class I. English Composition.—The best Essay, to entitle the Writer to Books of of the value of four guineas: the next best, to Books of the value of one guinea: and the eight next best, to Books of the value of five shillings each.

Class II. Translation from the Latin.—The best translation, to be entitled to Books of the value of two guineas; the seven next best, to Books of the value of five shillings each."

We refer our readers to the volume itself, for particulars as to subjects and conditions.

The price of this little annual places it within the reach of those who have not the means of compassing more expensive publications. "*Affection's Offering*" may be made at little cost, and we sincerely hope that its circulation will prove equal to its merit.

An Examination of Scripture Difficulties; elucidating nearly seven hundred passages in the Old and New Testament, designed for the use of general readers. By WILLIAM CARPENTER, Author of "*A Popular Introduction to the Study of the Scriptures*," "*A Scripture Natural History*," &c. &c.

MR. CARPENTER is already known to the Christian world, and this work, we apprehend, will not lessen his well earned reputation. By a very neat and modest preface, he introduces his work to general readers; and in a motto borrowed from Montaigne he says, "I have picked a nosegay of culled flowers, and brought nothing of my own but the thread that ties them." Those who are officially and practically conversant with Scripture difficulties will be best prepared to appreciate his merits; and many, we trust, will derive important assistance in their daily reading of the sacred volume.

It is one of the most cheering signs of the times, that books of this description are in demand to a far greater extent than was ever before known.

The following extracts, we flatter ourselves will be highly acceptable to all our readers.

"Exodus xxxiv. 7. 'And that will by no means clear the guilty.' Dr. Geddes gives a very different translation of this passage, which is certainly more in accordance with the context, and does no violence to the original; it is as follows:—'Acquitting even him who is not innocent.' This rendering he justifies by a supposed ellipsis of *asher*,* *who*, and a slight change of the points. Such, also, is nearly the interpretation of *Lud de Dieu*, which is approved by Rosenmüller. Nothing can more strongly express than does this, the goodness of God to frail mortals, which has been misunderstood and misinterpreted by all our translators. We must not omit to add, however, that this acquittal of the [not] innocent is always represented in Scripture as being the consequence of that provision of mercy secured by the death of the Redeemer.

"Numbers xxii. 23—30. 'The dialogue between Balaam and his ass.' This part of the history of Balaam has been often made the subject of profane ridicule and banter; but assuredly every man of sense must see, that of all absurdities that is the greatest which subjects a miraculous event to the ordinary rules of reasoning. 'What a number of ideas must the ass have had, to be able to reason with his master,' says one *learned* man; while another has discovered that the anatomical structure of the beast rendered it impossible for it to speak at all! But such objectors have forgotten the principal thing in the narrative, namely, that an adequate cause is assigned for this wonderful occurrence;—'The Lord opened the mouth of the ass.' If they will boldly say that this was beyond the power of Omnipotence well; but we should not then be surprised were some dumb ass, speaking with man's voice, to forbid their madness." See 2 Pet. ii. 16.

"Judges ix. 13. 'Wine, which cheereth God and man.' Wine is here very improperly said to cheer both *God* and *man*. It should be *Gods*, that is, the hero gods of the heathen; for Jotham is speaking to men of an idolatrous city. Or it might be translated with great propriety, 'cheer both *high* and *low*,' both *prince* and *people*; for the meaning is, all conditions of men find themselves refreshed by wine.

"1 Kings iv. 29. 'And God gave Solomon wisdom and understanding exceedingly much, and largeness of heart, even as the sand that is on the sea shore.' Lord Bacon has admirably illustrated the singular expression in the closing sentence of this text. He remarks, that, as the sand upon the sea shore incloses a great body of waters, so Solomon's mind contained an ocean of knowledge.

'Matthew vi. 27. 'Which of you by taking thought can add one cubit unto his stature.' This is an awkwardly translated passage; the allusion is rather to the continuance of a person's life, than to his increase in height. We must suppose the number of them to be very few, who, short as they may be, would prefer having nearly two feet added to their stature; much less for them to be very anxious about such an addition; but we need not go far in search of many who would gladly make great sacrifices for length of days. To guard us, therefore, against over-thoughtfulness for the things of this life, Christ in effect says, that it is not in the power of our greatest anxiety to add the least moment or shortest measure of time to our age in this world. The word *Ηλικία* is rendered *age*, John ix. 21. 'He is of age, ask him.' And the Psalmist speaks of our days being an hand breadth,' Ps. xxxix. 3. In agreement with which a popular author says—

A span is all that we can boast,
An inch or two of time.

"James iii. 1. 'My brethren, be not many masters,' &c. This may possibly be misunderstood; *teachers* (*διδασκαλοι*) should be substituted for *masters*, in the translation.

"Verse 2. 'For in many things we offend all.' This translation is very unhappy. It should be, 'For in many things all of us offend.' Wickliffe has, 'For alle we offend in many thingis.'

Let the above suffice to convince the reader that in this work he may expect to find a large treasure of biblical criticism, collected from the best sources both British and Foreign, in which are also many original hints from the esteemed author's own mind.

A Set of Psalm and Hymn Tunes. By H. SEARLE.

THERE are no works more coldly received by the public than detached pieces of original sacred music. Not

suitied to public worship because *original*, and therefore not generally known; not fit for *mere* amusement because *sacred*, the demand for them is confined to those few circles, domestic and social, where music is a familiar language, and devotion is allied to harmony.

Nor does this necessarily imply any deficiency of merit; we are acquainted with publications of this class, of first rate excellence, (and in their foremost rank, some by a respected member of our own denomination, C. W. Banister,) which although associated with the most pleasurable youthful recollections, of many now turning the brow of the hill of life, and never opened, but with a feeling of gratitude to their respective authors, are yet unknown beyond this limited sphere, which have never taken their place in our public worship, nor remunerated their authors, (we apprehend,) for the trouble of copying them out for the engraver.

If such be the fate of sterling merit, and acknowledged genius, that of mere mediocrity may be easily anticipated, and to no higher praise can we consider this work entitled; the airs are easy and agreeable, the harmony generally correct, and had we found them in a large and popular collection, and been ignorant of the original on which some of them have been evidently, although perhaps unintentionally modelled, they would have passed nearly uncensured, but the author has not, we conceive, sufficient originality of conception, and feeling for the poetry of music, to justify his public appearance as a contributor to our already abundant stores of Psalmody.

The Infidel; containing various Reflections on Parts of Scriptural History, &c. pp. 63. Price 2s. 6d. Wilson.

THE anonymous author of this pamphlet informs us, that it is "written with the intent of convincing of their error those who have, and of conveying a friendly admonition to those who have not, enlisted under the banners of modern unbelief." Approving, as we most cordially do, of his benevolent undertaking, we earnestly wish him enlarged

success. Besides original reflections, the work abounds with prose and poetical contributions, selected from various authors, but bearing either directly or indirectly on the writer's declared object. Some of these extracts have great point and elegance; but there are a few concerning which, had our opinion been consulted, we should have respectfully, but decidedly, advised their omission. With this limited exception we would recommend the work, especially to those persons whose restricted means and opportunities forbid their examining the more elaborate and standard productions on the same subject. After all, we are convinced, that could objectors be induced to take the Bible itself, which we fear they seldom or never read, into their calm consideration, more might be expected from its own pure radiance, its compassionate appeals, and awful denunciations, than has either been realized, or can be anticipated, from the best intentioned and most ably written works in its defence.

Dying Sayings of Eminent Christians; especially Ministers of various Denominations, Periods and Countries, selected and arranged in the Alphabetical Order of the Names of the Deceased. By INGRAM COBBIN, M.A. Westley and Davis. 6s. bds.

Mr. Cobbin's work collects into one focus those scattered rays of celestial light and glory which have irradiated the dying chamber of many departed saints, transforming it into the very "gate of Heaven." Those fearful Christians who are all their lifetime subject to bondage through fear of death, can scarcely fail, while perusing these pages, to find doubts give way to exultation, and dread of the "last enemy," yield to the hope of final conquest over it; and if the infidel would examine these numerous memorials of victory over death and the grave, he most surely envy those holy triumphs which he would seek in vain amid the gloomy annals of infidelity. The closing scene of Bradford, Brainerd, Janeway, Fuller, Gill, Fletcher, Ryland, and a host of other eminent saints, will be found in this volume.

NEW PUBLICATIONS.

1. *Protestant Remarks on Transubstantiation, and other Tenets of the Church of Rome, &c.* By the Rev. W. Cowley, A.M. A reply to the Rev. F. Martyn, catholic pastor of Walsall and Bloxwich, who has written "A Letter to the Protestant Inhabitants of Walsall and its Vicinity." Mr. Cowley, when referring to his catholic brother's definition of the catholic church, writes thus: "And I speak truly, when I declare it as my opinion, that no catholics, not cardinals, not even his holiness, (of whom I would speak with veneration, as the head of the Roman Catholic Church) have any more knowledge of the matter than I have." p. 84. Is this language befitting the lips of an evangelical clergyman? Christian courtesy can never surely require all this from any disciple of Christ. It was not thus the apostle wrote concerning 'the man of sin!'

2. *Memoirs of the Life and Character of Mrs. Sarah Savage.* By J. B. Williams, Esq. F.S.A.; with a Preface, by the Rev. William Jay. To which are added, *Memoirs of her Sister, Mrs. Hulton.* Fourth Edition. Corrected and enlarged. Holdsworth and Ball. Price 5s. 6d. To say that Mrs. Savage and Mrs. Hulton were worthy of being known as the daughters of Philip Henry, and as the sisters of Matthew Henry, is a eulogy of high and honourable import, and quite their own. We are much indebted to Mr. Williams for the indefatigable pains he has taken to spread through the country the fragrant names of the Henry family; and his Prefaces shew that he has himself largely imbibed the spirit by which they were so highly distinguished. Mr. Jay's Introduction too is not inferior to any other admired production of his pen.

3. *The Child's Commentator, on the Holy Scriptures.* By Ingram Cobbin, A.M. Vol. I. Westley and Davis.

4. *The Teacher's Offering; or Sunday School Monthly Visitor.* Edited by the Rev. John Campbell. Vol. I. New Series.

Both these are charming little books, well adapted to secure their object. Happy the children and youth of the rising generation, if they knew their happiness!

5. *Serious Reflections on Time and Eternity.* By John Shower. And on the Consideration of our Latter End, and other Contemplations. By Sir Matthew Hale, Knt. Introductory Essay, by Dr. Chalmers.

6. *On the Mischiefs of Self Ignorance, and the Benefits of Self Acquaintance.* By Richard Baxter. Introductory Essay, by the Rev. David Young, Perth.

By the publication of these 'Select Christian Authors,' we think Mr. Collins, of Glasgow, and his learned coadjutors, are conferring an immense benefit on the country. The religious public will receive them with avidity, and many, we trust, will derive the greatest advantages who now belong to the irreligious public.

7. *Counsels for the Sanctuary and for Civil Life; or Discourses to various Classes in the Church and in Society.* By Henry Belfrage, D.D. Falkirk. Whitaker. Price 7s. 6d. An admirable volume, by which the pious and eloquent writer has increased the already numerous claims he has on the gratitude of all who are well affected to the great cause of evangelical religion.

8. *Rudiments of Music; or, an Attempt to facilitate the Practice of Psalmody.* By David Everard Ford. Westley and Davis. Price 1s. We ardently wish success to Mr. Ford in his very praise-worthy attempts to improve the psalmody of our public worship; and we think this elegant little tract will contribute materially to that important end.

9. *Apostolical Preaching, the Ministration of the Spirit; in Answer to Mr. Warner's Sermon on the Teaching of Jesus Christ, the Model of Pulpit Instruction, &c.* By the Rev. Thomas Newton, M.A., Fellow of St. John's College, Cambridge, and Curate of Melksham, Wilts. Seeley. Price 1s. A gentle and affectionate rebuke to Mr. Warner, and all others who neglect the *Epistles*, under the pretence of honouring the *Gospels* of the New Testament.

10. *The Baptist Children's Magazine, and Sabbath Scholar's Reward.* Vol. II. Wightman and Cramp. An admirable little present, adorned with many wood cuts, for a child in a Sunday school, or church school. All 'anabaptistical,' as we may be accounted by some of our neighbours, we confess, however, that we demur to the propriety of writing addresses to a child respecting the ordinance of baptism, as we should if they were written respecting the Lord's supper. At the same time, we think that children, even at a very early age, should be spectators when either of the ordinances is administered. And when they ask, 'What mean ye by this service?' their question, though it may arise from simple curiosity, should be seriously answered.

11. *The third volume of the Works of the English and Scottish Reformers.* Edited by Thomas Russel, A.M.

12. *Twelve Lectures on Ecclesiastical History and Nonconformity, exhibiting a View of Church History.* By Isaac Mann, A.M. 8v. bds. E. Palmer.

13. *A Catechism in Rhyme, Rules of Behaviour, &c.* By T. Keyworth. 9th Edit. R. Baynes.

44. *A Taheitan Yeuth searching after Evidence of the Truth of his Bible.* By Thomas Keyworth. Second Edition. R. Baynes.

Two little tracts of great merit: we cannot but wish them the widest possible circulation.

15. *Report of the Speeches and Proceedings at a Dinner to commemorate the Abolition of the Sacramental Test, on Wednesday, the 18th of June, 1828, at Freemason's Hall: H. R. H. the Duke of Sussex in the Chair—William Smith, Esq. M.P. Deputy Chairman. Taken in Shorthand by Mr. Gurney. Wightman and Cramp. Price 3s.* Among the few pamphlets which every body will read, this probably is one. They who were present will delight to refresh their memories, and to revive and renew the ardour of feelings which rose to a degree of excitement perhaps never surpassed. And, without pledging ourselves to every sentiment, we advise those of our readers who were not present to give it a very serious attention throughout; and more especially to meditate deeply the principle which Lord John Russell has so distinctly laid down. See p. 13.

16. *The Monthly Bible Class Book; or, Scriptural aids to promote a Revival of Religion among the Rising Generation; in a Series of Catechetical Exercises founded upon some of the most interesting portions of the Word of God. Part I. John's Gospel.* By Morrison. 12mo.

Just published, embellished with a striking likeness of the Rev. Christmas Evans, and continued monthly at Cardigan, No. 25 of "Greal y Bedyddwyr," (*The Welsh Baptist Magazine*) which is the organ of the Denominatio namongst the Welsh Baptists.

The above Publication is sent free of carriage to all the agents in the Principality; and those Welsh Baptists, and their adherents, that reside in different parts of England, may obtain it in future, on application, through the medium of the publishers of the English Baptist Magazine.

N.B. The whole profits accruing from the sale of the Work are given to aged and necessitous Baptist ministers.

18. *The divinely appointed Means for preserving a Prosperous, or restoring a Declining Church. A Sermon, preached at the Baptist Monthly Meeting, held at Maze Pond, Southwark, November 18, 1828, in which it is recommended to the Baptist Churches, speedily to observe a day of Public Humilia-*

tion and Prayer, with an Appendix on the Nature and End of Christian Fasting. By Joseph Ivimey. Wightman and Cramp. Price 1s.

19. *Discourses on some important Points of Christian Doctrine and Duty.* By the Rev. Alexander Stewart. 8vo.

20. *The Last Supper; or, Christ's Death kept in Remembrance.* By the author of "The Morning and Evening Sacrifice," and "Farewell to Time." 12mo.

21. *Counsels for the Sanctuary and for Civil Life; or, Discourses to various Classes in the Church and in the World.* By Henry Belfrage, D.D. 12mo.

22. *Emma de Lissau, a Narrative of the striking Vicissitudes and peculiar Trials of her eventful Life; with some information respecting the Religious and Domestic Habits of the Jews.* By the author of "Sophia de Lissau." 2 Vols. 12mo. Gardiner and Son, Princes Street, Cavendish Square.

23. *Scenes of War; and other Poems.* By John Malcolm. Foolsca. 8vo.

24. *Diversions of Hollycot; or, the Mother's Art of Thinking.* By the author of "Clan-Albin," and "Elizabeth de Bruce." Thick 18mo. half bound.

25. *Rational Readings.* By the same Author. 12mo.

26. *My Grandfather's Farm; or, Pictures of Rural Life.* 12mo.

In the Press.

In January will be ready, "Sacred and Moral Poetry," selected from the works of the most admired authors, ancient and modern, in 12mo., with an Engraving, by Charles Heath, from a design by Corbould. Price 7s.

A full and impartial History of the Reformation in England, to be comprised in Six Lives, viz. of William Tyndale, Lord Thomas Cromwell, Archbishop Cranmer, Bishop Latimer, Bishop Coverdale, and John Fox.

Sherman's Guide to Acquaintance with God. Third Edition, considerably improved.

Immediately will be published, "The Means of a Religious Revival: a Sermon preached at Reading, December 14, 1828." By John Howard Hinton, M. A.

Counsels for Youth. By the Rev. J. Thornton. 1 Vol. 18mo.

Letters on Missions. By W. Swan, Missionary at Selinguis; with an Introductory Essay, by William Orme, Secretary to the London Missionary Society. 1 Vol. 12mo.

The Modern Martyr. By the author of the Evangelical Rambler. 2 Vols. 12mo. is now nearly ready for publication.

OBITUARY.

MR. WILLIAM COLLIER.

The subject of the following memoir was born at Reading, in Berkshire, January 28, 1756. His parents were both rigid members of the Church of England, and carefully brought up their children in the same persuasion; but greatly to the grief of his father, who was as much opposed to all sectaries as he was attached to the Established Church, this hapless child became a dissenter.

During the youthful days of Mr. Collier, he frequently attended on the ministry of the Rev. W. B. Cadogan, and the Rev. Thomas Davis, both of Reading, whose ministry was beneficial to his soul.

The precise time or manner of his conversion is not correctly known by the writer of this article, but Mr. C. has often been heard to say, he was brought to the knowledge of the truth when nineteen years of age, and therefore it must have been in some part of the year 1775. In general, it is known that the ministry of Mr. Davis was very useful to him, in connection with the spiritual and affectionate conversation of his uncle, Mr. Robert Collier, who was for many years a deacon and a distinguished ornament of the Baptist church at Reading. He from that period became a thoroughly changed man, a "living epistle of Christ, known and read of all men." He did not take upon him a profession of religion without counting the cost, but having done so, he, with a decision that characterised him through life, made his choice, and resolved, at all hazards, to follow divine direction, and obey the will of God. On the 13th of July, 1777, he was baptized by Mr. Davis, and joined the church under his care.

When the father of our friend first perceived the predilection of this son towards the Baptists, he became highly

incensed. In order to cure him of his heretical pravity, he had recourse to various means; sometimes promising, sometimes threatening, but all to no purpose; for his son (to use his own expression) "had made up his mind on the subject of religion," and having decided on the Lord's side, it was useless to assail him. Through grace, he was alike unmoved by menaces or entreaties. The opposition of his father was not the only opposition he had to encounter, but he was enabled to resist, and he continued stedfast in the faith.

It is pleasing also to reflect, that he was enabled, by an upright and consistent conduct, to disarm persecution, and in a great measure, to *live down* prejudice; proving the truth of the Scripture, "that when a man's ways please the Lord, he maketh his enemies to be at peace with him."

In June, 1782, Mr. C. entered into the matrimonial connexion with Miss Ann Perkins of Reading, who proved a true help meet to him. An excellent man, now living, who well knew her, writes of her thus:—"She was a very pious woman: on her death-bed she seemed almost in heaven." They had eight children, six sons and two daughters. Two sons died in infancy, and the eldest daughter in 1820. Four sons and one daughter still survive. May they follow their honoured parents so far as they followed Christ!

In 1785, Mr. C. was chosen a deacon, for which office he was eminently fitted, as far as deep-rooted piety, unbending rectitude, and stability of principle are qualifications. It was, however, a subject of regret, that the numerous and pressing engagements of his secular profession, left him but little time to attend to the duties of his office in the church. Hence one of his successors in the same office, speaking of him, says—"He (Mr. C.) was always a man of peace, and an honourable member

of the church, but owing to his concerns in business, was never very active.

It was the lot of our friend to be exercised with many severe trials in subsequent years, one of the heaviest of which he was called to sustain by the removal of his amiable and beloved wife, who died the 20th of November, 1798. But out of all these trials he was brought with an unblemished reputation. Adversity and prosperity have their attendant temptations, and each state may be considered as furnishing a test of character. Some can bear the one who cannot sustain the other. The individual of whose life this is a sketch was tried by both, and in both he "held fast his integrity." Circumstances having led to his removal from Reading to London, about the year 1799, he shortly after was dismissed to the church in Little Alie-street, under the pastoral care of the Rev. Mr. Shenston.

In 1805, Mr. Collier entered into a second marriage, with Mrs. Mary Phillips, who still survives him. This connexion proved as happy as the first. May the God of the husband be the support of the widow!

In 1816, for the sake of convenience, Mr. C. united with the church in Shouldham-street, over which Mr. Pritchard then presided. Of that church Mr. C. continued a member till the time of his death. In 1819 he removed to Cobham in Surrey, at which place he died.

An account of his last illness is briefly given by one of his sons in a letter to a friend, in the following terms:—"For some time before his death, my father appeared to be gradually sinking, though no immediate danger was apprehended until the 25th of January, when he became alarmingly ill. My mother wrote to me immediately, and on the Saturday I went. Almost the first words he uttered on seeing me were, 'Don't leave me.' Of course I obeyed the injunction. My brothers N. and C. came shortly after. We found him very weak, but happy and cheerful. On the Tuesday morning he appeared much worse. We thought he had breathed his last. But he revived again, and appeared so much better, that we were led to hope

he would so far recover as to continue a considerable time longer, and my brothers returned home. The following days he lay apparently in the same state, or rather mending a little, until the Friday, when he could not obtain any sleep. On the following Saturday, about ten minutes after five o'clock, his spirit departed.

"Respecting the state of my father's mind in his last hours, I cannot say much. The exhausted condition in which I found him, together with his great deafness, rendered it next to impossible to converse with him. Prior to my arrival, Mr. Cooper and another pious friend had held conversation with him on the state of his soul. He said but little—the substance of his replies was, that as a guilty sinner he trusted in Christ, his only refuge and hope; that he relied simply and solely on his merits for acceptance and salvation. 'Pray,' said he to his friend, 'that the Lord would lift up the light of his countenance upon me.' The friend did pray several times, but my father, owing to his extreme deafness, could not hear a word. And the mere effort to hear threw his whole system into such a state of discomposure, that it was a long time before he became calm. On this account alone it was, that he declined an interview with the Rev. Mr. Snell, the clergyman of the parish, who kindly called on him, and not from any feeling of disrespect. 'Tell him (said he) that my mind has been made up on the important subject of religion ever since my 19th year.'

"When I first saw my father after his fatal attack, I asked him if he had any thing to say? He mentioned a few things, and then added, 'that is all of a secular nature.' I asked him if he were happy in his mind? He replied, in his accustomed style of conciseness, and with marked emphasis, 'Yes, perfectly so.' Truly his 'end was peace.'"

Before his death, he expressly desired that nothing might be said *about him*. If any thing could be said for the benefit of the *living*, he had no objection. Mr. C. preached from Hebrews xi. 13. "These all died in faith, not

having received the promises, but having seen them afar off, and were persuaded of them, and embraced them," &c. which passage was often on his lips, both in sickness and in health; and we doubt not but that he added one more to the number of those who have "died in the faith."

Such is the outline of the life and death of Mr. William Collier. Justly may it be said he was a good man, fearing God and hating evil. That he had imperfections we pretend not to deny. No man was more conscious of them, or more ready to confess and deplore them than himself.

In his religious sentiments he was a decided Calvinist. His views both of doctrine and discipline were somewhat rigid. Let it not, however, be understood that he in the least coincided with those who affirm that the sinner is under no obligation to repent and believe the gospel, and who deny that the law is a rule of life to a believer. He was also a strict Baptist. Though he tenaciously clung to his own opinions, he never once descended to calumniate or caricature those who differed from him. "I could wish," he would say, "that they thought otherwise, but let every man be fully persuaded in his own mind."

In reviewing the life of my departed friend, I perceive many things worthy of notice that must be passed over, having perhaps already exceeded my proper limits. The following may be mentioned among other traits of his character—He was remarkable for the *veracity of his word—a high sense of honour and equity—an undeviating concern that his conversation might be in all things as became the gospel.* It behoves professors, (he would say,) to *adorn their profession, and not bring a scandal on it.* Not many men could with more propriety adopt the language of the apostle, 2 Cor. i. 12. "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." He was remarkable for his scrupulous observance of the *Lord's day.* Believing in its sanctity as

a day set apart for holy uses, he refused to sell any article on that day, though requested to do so by his best customers. It was an established maxim with him, and by it he appears to have been governed through his whole religious career, *that wealth acquired by a known and wilful transgression of the divine command was nothing better than an accursed thing.* It is but just, however, to observe, that had there been always as much softness in his spirit and manner, as purity and uprightness in his acts, the effect would have often been much greater, and the result more glorious to the interests of religion. He was confessedly too abrupt and unceremonious in his dealings with worldly men. His very virtues were severe. It has been said that the last step of a virtue and the first of a vice are near to each other. Mr. C. in his utter contempt of that accommodating puerile spirit which is now too fashionable, was in danger of transgressing those scriptural requisitions—"Be courteous, honour all men, giving none offence, to the Jew nor the Gentile, nor the church of God." "Let not your good be evil spoken of."

But the two excellences that stood in him most conspicuous, and shone with the greatest splendour, were *decision of character, and integrity of heart.* By these, "though he be dead he yet speaketh." Art thou, reader, halting between two opinions, wavering between God and the world? O learn from the subject of this memoir to make thy selection, and "seek first the kingdom of God and his righteousness." Delay not, now is the accepted time. Be ye also ready. Art thou a professor? Be concerned to "depart from iniquity;" to "walk worthy of thy high vocation." Besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness and charity. If ye do these things, ye shall never fall, for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Haworth, Oct. 1828.

M. S.

GLEANINGS.

Ministers of the Gospel in danger of not leading a Heavenly Life upon Earth in consequence of their Official Religious Employments.—Extract from “Baxter’s Saint’s Rest.”

“Contentment with the mere preparations to this heavenly life, while we are utter strangers to the life itself, is also a dangerous and secret hinderance. When we take up with the mere study of heavenly things, and the notions of them, or the talking with one another about them; as if this were enough to make us heavenly. *None are more in danger of this snare, than those that are employed in leading the devotions of others, especially preachers of the gospel.* O how easily may such be deceived! While they do nothing so much as read and study of heaven; preach and pray, and talk of heaven; is not this the heavenly life? Alas! all this is but mere preparations: this is but collecting the materials, not erecting the building itself: it is but gathering the manna for others, and not eating it and digesting it ourselves. As he that sits at home may draw exact maps of countries, and yet never see them, nor travel towards them; so may we describe to others the joys of heaven, and yet never come near it in our own hearts. What heavenly passages had Balaam in his prophecies, yet how little of heaven in his spirit? Nay, we are under a more subtle temptation than any other men to draw us from this heavenly life. Studying and preaching of heaven more resemble a heavenly life, than thinking and talking of the world does; and the resemblance is apt to deceive us. This is to die the most miserable death, even to famish ourselves because we have bread on our tables; and to die for thirst, while we draw water for others, thinking it enough that we have daily to do with it, though we never drink for the refreshment of our own souls.”—“Thy wandering heart will tell thee concerning heavenly contemplation,” this is the duty of the people, it is enough for thee to meditate for their instruction, and let them meditate on what they have heard.’ As if it was thy duty only to cook their meat, and serve it up, and they alone must eat it, digest it, and live upon it. Or it may tell thee, ‘other duties are greater, and, therefore, this must give place to them, because thou hast no time for both. Public business is more important; to study and preach for the sav-

ing of souls, must be preferred before these private contemplations.’ As if thou hadst not time to care for thy own salvation, for looking after that of others; or thy charity to others was so great, that it obliges thee to neglect thy own eternal welfare; or as if there were any better way to fit us to be useful to others, than making this proof of our doctrine ourselves. Certainly heaven is the best fire to light our candle at, and the best book for a preacher to study; and if we could be persuaded to study that more, the church would be provided with more heavenly lights; and when our studies are divine, and our spirits divine, our preaching will also be divine, and we may be called divines indeed. “*Blessed is that servant, whom his Lord when he cometh shall find so doing.*”

PITY THE POOR BLIND!

“On Mr. Dease questioning some of the elderly men as to their knowledge of a Supreme Being, they replied:—“We believe that there is a Great Spirit, who created every thing, both us and the world for our use. We suppose that he dwells in the lands from whence the white people come, that he is kind to the inhabitants of those lands, and that there are people there who never die: the winds that blow from that quarter (south) are always warm, *He does not know of the wretched state of our island, nor the pitiful condition in which we are.*” To the question, “Whom do your medicine men address when they conjure?” they answered—“We do not think that they speak to the Master of Life, for if they did, we should fare better than we do, and should not die.” “*He does not inhabit our lands*”—Captain Franklin’s narrative of a second expedition to the Shores of the Polar Sea, in the years 1825, 1826, and 1827. In the Eclectic Review for November, 1818, p. 395.

ANECDOTE OF THE REV. ROWLAND HILL.

THE following fact (of which the writer was a witness) may afford a necessary caution against placing an *implicit* dependance upon dreams. A candidate for admission to church membership under the Rev. Row-

land Hill, being required to give some account of his first impressions as to the evil of sin, and the need of the gospel, related a dream, by which he had been affected and led to serious inquiry, to the hearing of sermons, &c. When he had ended, Mr. Hill

said, "We do not wish to despise a good man's dreams by any means; but we will tell you what we think of the dream, after we have seen how you go on when you are awake." — See an interesting tract, entitled 'My own History,' p. 55.

INTELLIGENCE.

DOMESTIC.

Recent Death.

On Lord's day evening, December the 7th, 1828, departed, in the fifty-second year of his age, and in the delightful hope of a blessed immortality, Mr. R. L. Storks, of Camberwell Grove; having been sixteen years a valuable member of the church of Christ meeting in Keppel Street, London; and three years a highly esteemed and useful deacon. He was interred on Monday, the 15th, in the family vault, at Tottenham, Middlesex; and, on Lord's day afternoon, the 21st, his pastor (Mr. Pritchard) delivered the funeral discourse, founded on Heb. x. 37. to a numerous and attentive congregation, at Keppel Street.

OXFORD BUILDING FUND.

At a meeting held in the vestry of the dissenting chapel, Oxford, Nov. 27, 1828, after public notice from the pulpit on the preceding Lord's day,

Mr. Collingwood, in the chair,

It was unanimously resolved,

1. That we esteem it our duty, according to our ability, to promote the cause of the Redeemer, by affording occasional pecuniary assistance to those congregations among Protestant dissenters who may themselves be unable to defray the whole expence of building, enlarging, or repairing their meeting-houses.

2. That, convinced of the many evils attending the present mode of soliciting contributions for this object, it is our determination not to give any further assistance to cases of this description, excepting to such as are sent by letter, recommended by at

least four neighbouring ministers, in order to be laid before a committee for their consideration.

3. That it is desirable to raise a fund, by individual subscriptions, and an annual collection, to be appropriated in aid of proper cases, in such proportion as in the judgment of the committee their several circumstances demand; and that the number of cases to be admitted shall not, for the present, exceed six in the year.

4. That the committee shall consist of all annual subscribers of one guinea and upwards, and that they shall meet quarterly.

5. That the subscriptions be collected quarterly in advance, to commence on the first day of January, 1829.*

WILLIAM COPLEY, Pastor.

ROBT. ARCHER,
SAML. STEANE, } Deacons.
EN,

All applications must be forwarded free of expence, to the Rev. W. Copley, St. Aldates, Oxford.

St. Aldates, Oxford, Dec. 10, 1828.

ADDRESS OF THE SOCIETY FOR THE ABOLITION OF HUMAN SACRIFICES IN INDIA.

The existence of human sacrifices in the nineteenth century of the Christian era, and in a part of the British dominions, is a fact equally interesting to the politician, the philosopher, and the philanthropist. The nature and extent of these sacrifices in British India, present 'a tale whose lightest word might harrow up the soul.'

*The 6th and 7th resolutions are omitted as being only of local and temporary interest.

These sacrifices are perpetrated by the Suttee (the burning or burying alive of Hindoo widows); Infanticide, Cruelties to the Sick on the banks of the river Ganges, and Pilgrimages to various holy places. By the practice of the Suttee, hundreds of disconsolate widows (some of them mere children) are hurried to the funeral pile, and burnt with the remains of their husbands, a few hours after their decease. Infanticide chiefly prevails in Guzerat, under the Bombay Presidency, and dooms numbers of infants to death at the very dawn of life. The cruelties to the sick are exercised on the banks of the Ganges, which is considered a goddess, and numberless victims of superstition are annually sacrificed. At the temple of Jugernaut in Orissa, Gya, and Allahabad, a tax is levied on the pilgrims, and multitudes are allured to these shrines of idolatry, (made more celebrated by British connexion with them), many of whom never survive the miseries of pilgrimage. How are "their sorrows multiplied that hasten after another god."

The extent of these evils is very appalling. The number of Suttees in the Bengal Presidency, from 1815 to 1824, was as follows:—

1815 378	1820 598
1816 442	1821 655
1817 707	1822 583
1818 839	1823 575
1819 650	1824 572

Total, in ten years, 5,997 widows burned or buried alive! In the Madras and Bombay Presidencies the official statements for nearly the same period, 635; grand total, 6,632.—(See Suttees' Cry to Britain, second edition, p. 13.)

Two Hon. East India Proprietors, urging the abolition of this murderous custom, declare:—"Probably no day passes on which some victims are not sacrificed to this horrid practice in India, and more especially in the Bengal Provinces."—(Parliamentary Papers on Hindoo Immolations, vol. v. p. 32.)

No correct idea can be formed of the number of murders occasioned by Suttees, Infanticide, Cruelties to the Sick, &c. The late Rev. W. Ward, in his valuable work, "View of the History, Literature, and Mythology of the Hindoos," conjectures "the number of victims annually sacrificed on the altars of the Indian gods" as follows:—

"Widows burnt alive in all Hindostan	5,000
Pilgrims perishing on the roads and at holy places	4,000
Persons drowning themselves in the Ganges, or buried or burnt alive..	500
Children immolated, including those of the Rajpoots	500

Sick persons, whose death is hastened on the banks of the Ganges 500
10,500"

(Vol. ii. p. 323.)

By official documents laid before Parliament, from 1821 to 1828, it appears that the average number of Suttees is about 700 annually, but this does not include those that take place in the tributary, allied, and independent States, which are not subject to British regulations. When Row Lacka, grandfather of the present Chief of Cutch, died, fifteen concubines burned on his funeral pile. A recent account from the Hill Country states that twenty-eight females were burnt with the remains of a Rajah. Probably half or one-third the number of Suttees in this estimate may be nearer the truth; but, after the greatest possible reduction, the numerous and various kinds of murders in British India, cry, 'as though an angel spoke,'—O Britain, spread thy shield over those who are "drawn unto death, and ready to be slain." Say "Whoso sheddeth man's blood, by man shall his blood be shed."

That the British Government in India is able to abolish these murderous practices in its own dominions, appears from the testimony of many of its Functionaries, given in the six volumes of Parliamentary Papers on Hindoo Immolations.—An intelligent Magistrate in Calcutta observes, respecting the Suttee:—"They will believe that we abhor the usage when we prohibit it *in toto* by an absolute and peremptory law. They have no idea that we might not do so with the most perfect safety. They conceive our power and our will to be commensurate." (Parl. Papers as above, vol. ii. p. 67.)

Infanticide at Sangur was prohibited by the Marquis Wellesley, in 1802; the Brahmun has been made amenable to the inviolable rights of justice; various beneficial alterations have been made in the judicial proceedings of the Govt, &c. and why should Britain wait for the slow process of education and civilization to remove these evils, when one mild effort of the conquering hand might free the earth from these detested blots?

The importance of the expression of public opinion to accomplish the abolition of Suttees, (and consequently of other sanguinary practices in Hindostan), is thus stated by a respectable East India Proprietor, in a letter to the Secretary, dated Oct 11, 1828:—"With regard to the Suttee question, I believe that I expressed to you, some time back, my despair of any material alteration in that horrid practice for many years to come, unless the religious part of the public shall come forward in a manner so decided as to induce attention from His

Majesty's Government and from the House of Commons. They seem ignorant, notwithstanding the Papers printed by Parliament and other publications, that the average of these murders has been for many years from forty to fifty per month! I fear that little more can be done in the General Court." Another proprietor, in a more recent letter, expresses the same sentiments.

The necessity, propriety, and importance of Societies to promote the abolition of human sacrifices to India, appear evident. "Human sacrifices were first forbidden at Rome by a decree of the Senate, B. C. 95 years; but some persons still continuing them privately, the Emperor Augustus renewed the prohibition with effect. Tiberius suppressed them in Gaul, and Claudius extirpated the Druids, as well as their sanguinary worship, in that country. These sacrifices existed in Britain till about A. D. 60, when Paulinus Suetonius overthrew the Druids and their inhuman rites, so that they never afterwards revived. And will it be endured that our own heathen conquerors have done more for us than we are willing to do for our Indian subjects? Shall the mere natural principle, '*Homo sum, humani nihil a me alienum puto*,' have exercised an influence on pagan Rome, and shall Christain Britain refuse to acknowledge the force of the same argument?" (Poynder's Speech on Human Sacrifices in India, p. 220.) Let all who feel 'the tender visitings of nature,'—all who would deliver their country from "blood guiltiness,"—all who look for the time when "they shall not hurt nor destroy in all his holy mountain," promote the establishment of kindred institutions in every part of the United Kingdom, and by a constant and simultaneous expression of the public voice to the Senate of the nation, "relieve the oppressed, judge the fatherless, plead for the widow."

DR. SOUTHAM, Chairman.

J. PEGGS, Secretary.

ORDINATIONS, &c.

BIRMINGHAM.

The Rev. Thomas Swan, late Professor of Divinity in Serampore College, has accepted an unanimous invitation to the pastoral office of the church in Cannon-street, Birmingham.

LUMB, LANCASHIRE.

On Wednesday, November 19, 1828, a

church of the Particular Baptist denomination was formed at Lumb in Rossendale, Lancashire, when the Rev. Richard Ashworth was publicly ordained as their pastor. Mr. Ward, student at Accrington, commenced the service with reading and prayer; the Rev. F. W. Dyer, of Bacup, delivered the introductory discourse; the Rev. Robert Heyworth, of Clongnfold, offered up the ordination prayer, attended with imposition of hands; the Rev. John Pilling, of Goodshaw, gave the charge to the minister from Isaiah, lxii. 6: Mr. Dyer then offered up the prayer for the newly-elected deacons; and the Rev. J. Harbottle, of Accrington, addressed the Church from Psalm cxxii. 9. The cause at Lumb owes its existence to the blessing of God upon the labours of some Baptist Ministers residing in Rossendale, who engaged alternately to preach at Lumb every Sabbath evening. The attendance was large, amounting sometimes to some hundreds of hearers; and it is hoped the word preached was not unblessed. The Lord was pleased at length to raise up a minister for this congregation in the person of Mr. Ashworth, then one of them, and several were baptized. At length eighteen persons obtained their dismission from the Church at Goodshaw, under the pastoral care of the Rev. John Pilling, with a view to be formed into a distinct society. Since that time, they have been favoured with additions at Lumb; and, as the neighbourhood is populous and the spirit for hearing great, we hope this little one will become a thousand.

WELLINGTON, SHROPSHIRE.

On Tuesday, Oct. 21, the Baptist Chapel, Wellington, Shropshire, was re-opened after having been rebuilt and enlarged, when two sermons were preached, the first, (in the afternoon) by Mr. M. Kent of Shrewsbury, and the other in the evening by Mr. Smith, of the Mariners' Church, London, who was passing through the place. On the following Lord's day three sermons were preached by the Hon. G. H. R. Curzon. Several neighbouring ministers were present and took part in the services, which were all well attended. Many could not gain admittance on the Sabbath evening. The church here have to express their gratitude to their friends for the kindness shewn to them on this occasion. The collections amounted to £64 7s. 1d.

WOODFORD.

On Thursday, September 25th, Mr. H. Tonkin was publicly set apart to the pastoral office over the Baptist Church at Wood-

ford, Northamptonshire, when after singing, Mr. Allen of Irthlingborough read the Scriptures and prayed; Mr. Green of Thrapstone delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Parkins of Aldwinkle offered up the ordination prayer; Mr. Green of Bluntisham addressed the minister and people in a very affectionate and suitable manner from Acts xx. 28; and Mr. Simpson of Bythorne concluded with prayer.

ROSS, HEREFORDSHIRE.

On Wednesday, November 19, 1828, Mr. E. A. Claypole was publicly recognized as the pastor of the Baptist Church in Ross, Herefordshire. The Rev. John Horlick, of Mitchel Dean, commenced with reading and prayer; the Rev. Micah Thomas, of Abergavenny, described the nature of a Christian church, and proposed the usual questions; the Rev. John Fry, of Coleford, presented the ordination prayer; and the Rev. W. Winterbotham addressed the minister from 2 Tim. 4, 5. The Hon. G. H. R. Curzon closed the service with prayer. In the evening the Rev. W. Williams, of Ryeford, prayed; the Rev. Jenkin Thomas addressed the Church from 2 Chronicles, vii. 16; and the Rev. Mr. Jones, of Hoarwithy, concluded by prayer. Appropriate hymns were given out by Messrs. Fry, Penhall, and Wright. May the salutary impressions produced by the services of the day be productive of permanent good!

BRIDGEND, GLAMORGANSHIRE.

On November the 26th, 1828, the Baptist Chapel at Bridgend, Glamorganshire, was re-opened, after being enlarged and repaired. At ten o'clock, Mr. J. Roberts, Conbridge, prayed, and Messrs. J. Lawrence, Llanelltydfawr, and C. Evans, Cardiff, preached (Psalm, xvii. 15. Romans, xi. 33). At two

Mr. H. Herbert, Newton, (Independent) prayed, and Messrs. J. Reynolds, Cowbridge, (Methodist) and D. Davies, Swausea, preached (John, ix. 35. Psalm xcii. 13.) At six, Mr. D. Thomas, Newbridge, prayed, and Messrs. Morgan, Brecon, (English) and J. Thomas, Neath, preached (Psalm, ii. 12. Romans, iii. 31). The attendance was very numerous and respectable. The expenses attending the enlargements, &c. are about 400*l.*; 100*l.* of that sum has been raised in the neighbourhood; to liquidate the remaining debt, they are obliged to apply for assistance to the Christian public.

RELIEF OF WIDOWS.

The following cases of Widows approved by the Committee have been relieved, and no case coming within the rules of the Society has been refused:—

A. A recommended by the Rev. Mr. Davis.	
M. A.	Rev. Mr. M'Pherson.
A. A.	Rev. Mr. Mann.
E. B.	Rev. Mr. Jarman.
E. B.	Rev. John Fry.
A. B.	Rev. Mr. Mann.
E. C.	Rev. Mr. Cook.
A. E.	Rev. Mr. Phillips.
J. F.	Rev. Mr. Pritchard.
A. G.	Mr. Blight.
A. H.	Mr. Dawson.
M. H.	Rev. Mr. Phillips.
M. J.	Mr. Thompson.
E. J.	Mr. Matthews.
H. N.	Mr. Miller.
—P.	Rev. Mr. Acworth.
E. S.	Rev. Mr. Williams.
M. S.	Rev. Mr. Miall.
E. W.	Rev. Mr. Ivimey.

To each Widow respectively 3*l.* or 4*l.*

The Annual Meeting of the Stepney Academical Institution will be held at the King's Head Tavern, in the Poultry, on Tuesday evening, the 27th instant. The chair to be taken at 6 o'clock.

ERRATA.

Page 586. col. 1. line 15 from bottom, for Yaxham read Yoxham.

591. 25 from top, for disregarded read disregarded.

618. col. 2. .. 20 Mr. read Dr.

620. 24 Nov. read Dec.

622. 20 from bottom for Meeting Houses read Meeting House.

623. col. 1. .. 9 from top, for G. Edwards read J. Edwards.

624. 7 from bottom, for Saultwood read Southwood.

IRISH CHRONICLE,

JANUARY, 1829.

It may not be unsuitable, at the commencement of another year, for the Committee to remind their friends of the Baptist Irish Society that they require annually about £3000 for the support of nearly ninety day-schools which contain 8000 children, fifty-three Itinerant and Sunday Readers of the Irish and English Scriptures, and six ministers, and that the Treasurer was about £300 in arrears at the end of the last quarter.

The Committee most urgently renew their call upon their brethren, the ministers of the Baptist congregations, and all true-hearted Protestants, to come forward to help their funds. They hope it will not be found necessary, after supporting their expences for nearly fifteen years, that they should be obliged to dismiss any of their agents for want of the necessary pecuniary aid! Surely such useful and unexpensive means as they employ will not be checked in their operation for want of money! *"Brethren, pray for us that the word of the Lord may have free course and be glorified"* in Popish Ireland, "even as it is with you" in Protestant England! *Watch ye; stand fast in the faith; quit you like men; be strong. Let all your things be done with charity."*

From the Rev. Mr. Thomas.

Limerick, Nov. 18th, 1828.

MY DEAR FRIENDS,

My last letter, with the Readers' Journals, was sent from hence on Monday the 20th of October, on my return after a journey with Mr. Franks, who I now hope is much better than he was when I was obliged to leave him—but with those who I am sure took every possible care of him. If he was not I should have gone to him on the receipt of his letter. We should be glad to see him here often—entirely if the Committee would give him leave: he is quite an Irishman, and the people like him. The hardship and fatigue which he endured while travelling with me must have injured him, to say nothing of the fright he got, the day that I was near being murdered in his presence, only that we turned into a friend's house which was not far distant. I suppose he would be surprised to hear that I had to go through the same immense multitudes since, on my way to Cloughjordan through Nenagh, and it was at dusk in the evening of a fair. But the Lord protected me.

On my arrival here I had to visit some sick persons, one of whom has since died with an entire dependance on the blood of the Redeemer; he was until lately very much averse to real religion.

On Thursday, October 25th, I left here on a north-western journey, and went that evening as far as Newmarket on Fergus in

the caravan, then walked to Bally Car and preached that evening. Examined the school next day and preached again. The priest of Dysart, where I intended to have gone before my return, was in the caravan, which was crowded. There were a great number of priests in town; Lieut. Col. O'B. who was in the caravan, asked priest W. why priest M. of Carradin spoke so desperately and unguardedly in the open street? W. replied, "that he was a well meaning man." The Colonel asked him after some time, what objection could they have to the people reading the Scriptures? The priest replied that the Scriptures were falsely translated; that the Protestants corrupted and changed them to answer their own purposes. I thought it my duty to reply, and proved from the most distinguished of his own writers, that it was the best translation, and a noble work, and shewed to the people that what he attributed to the authorized translation, may be justly applied to the Douay Testament. 1st, that it supported idolatry. Heb. xi. 21. "By faith Jacob, when he was dying, blessed both the sons of Joseph, and adored the top of his rod." 2nd, that it contradicts itself, "Except ye do penance ye shall likewise perish," and "by the works of the law no flesh living shall be justified," which cannot be reconciled. 3rd, it denies the Saviour's sacrifice, "making purgation for sin." Heb. i. 3. though "by one offering he hath perfected for ever them that are sanctified." Heb.

x. 14. He appeared greatly confounded, he said "he believed I was a *swaddling* preacher; that he wanted none of my preaching, desired that the subject should be changed; but I was determined they should hear. After the Colonel left at Cratloe, the priest said he should be plain with me, and commenced abusing me and the whole Protestant church. He did not know at this time that I was going to preach at Mr. Syng's, in his parish, near Carrafin. He poured forth in the most violent manner against that most respectable and truly excellent gentleman, for no other reason than his trying to educate the poor children, and for instructing, feeding, and cloathing them and their parents. He said, in a violent manner, that were he not a priest, he would have led the parish to extirpate him with fire and sword, and that he should do it. I have heard several respectable persons say that they certainly expect this good man will be murdered. Though I received great insult, I did not forget myself, and said I did not wish to offend him.

On Saturday, Oct. 25, went on to Ennis; our friend, counsellor M. was not at home. His good lady lent me a horse, and I rode off to Carhue in Dysart, near Carrafin, to my friend Mr. S. about ten miles from Ennis, and thirty-five from Limerick. When I was about two miles from Ennis, M. the very violent priest of Carrafin overtook me. "Ha! (said he) is this you? where are you going?" I said, "To Mr. S." — "May be you are going to help him." He began to abuse Mr. S. in a manner which I cannot describe, and greatly insulted me. I said I did not wish to offend him in return. He might be heard roaring about a mile off. I begged that he would not be in a passion, and asked him if he could not speak calmly? He said that the *Baptist Society* was designed and calculated to destroy the *holy Roman Catholic Church*, that existed since the days of the *Apostles*. What arrogance! I said, that the church of Christ had existed since that period, separate from what is called the church of Rome, and that was acknowledged by some of the most distinguished persecuting doctors; for instance, R. Saacca. He poured out torrents of burning lava. I had to turn to Carhue, and he went off roaring to Carrafin.

I expounded a psalm that evening to a good number in Mr. S.'s house, and preached three times next day, (being the Sabbath,) to considerably large Roman Catholic congregations, with very few exceptions. I felt very happy: the people were very attentive, were it not for the priests and demagogues who went to the place to terrify them, and into their houses, and are continually abusing them. Mr. S.'s large school-room, or rather meeting-house, holding about

500, and the same number down stairs, which he built for the purpose, would not contain half the people and children that would attend.

On Monday morning, October 27th, Mr. S. gave me £8 for the Society. I placed T. one of the Society's readers under his care, and left him about ten o'clock. I got to Ennis about one, and mentioned my intention of preaching in the evening, to Mrs. M. She said that she would not advise me, and particularly as Mr. M. was not at home; that it would, she feared, be attended with great personal danger; that the people were afraid who were inclined to go out to hear, and others very busy, being sessions time; and that there were a great many evil disposed persons, but she would not take upon her to prevent me. However, I felt anxious to preach, and went to a person to get him to go round to tell the people. As I was returning, I was called in the street by the said M. the priest of Carrafin: there was another priest or two with him and a layman. M. asked me in an impudent manner, if I told Mr. S. what he desired I should? I said, I could not take upon me to mention all he said, and that I wished to have no difference existing, if possible, between them. M. asked in an imperative manner what Mr. S. said? I answered that he did not speak unkindly of his friends, as they did of him. M. said in a violent manner, that I was a smooth-faced, designing hypocrite," &c. shook his whip over my head, and gave me three slaps of it on the hat.

All I said or did in return was, "I thank you, Sir," nor have I made it known in the public papers. Some friend in Ennis has, and there is a part of what he mentioned in the Ennis Chronicle, copied into the Limerick Chronicle of this day, which I send you.

It has excited great indignation among the Protestants. Some said they could not have borne it, but my conduct has given great satisfaction to the pious people. There were numbers of persons in the street, but all on the priest's side. I asked one man who was standing with the priest, to remember the circumstance when I met him a little after; but he denied he saw him strike me, but acknowledged he heard him abuse me in presence of a friend of mine, and that he used the whip. He might have had me murdered, if the time had served; no person would have witnessed against him, "as it would have done God service, and the priest could absolve them."

I preached at Cloughjordan on the 1st Lord's day of this month as usual; the second at Birdhill, and in other places in the intermediate days. I re-established the school at O'Briensbridge or Montpelier. That was only a few days discontinued; and

I placed an excellent mistress over it, who was educated in one of our schools. The last could not stop in consequence of marrying a bad man. The school was very prosperous, and will be again. I have had to rent a room for it by the quarter for 12s. as the only means of continuing it, if the Committee think well. I send the Readers' Journals, they will give an idea of the state of the country, particularly Thomas Bushe's : in S. Ryan's, a person told him there would certainly be a Roman Catholic king.

W. THOMAS.

My congregations in Ballina are, as to numbers, better than ever they were. On the evenings of the Lord's day our house of worship is literally crowded, and the congregation is not fluctuating, but steady, and includes in it several Roman Catholics.

To-morrow, if the Lord will, I shall leave home for a few days, for the purpose of visiting the schools and preaching. My next shall inform you as to particulars, and in the mean time I remain

Yours sincerely,

J. P. BRISCOE.

From the Rev. J. P. Briscoe to the Secretaries.

Ballina, Nov. 17. 1828.

DEAR BRETHREN,

I have been fully employed since I last addressed the Committee, in visiting the schools and preaching in different places, as opportunity offered. At this season of the year, when the people are so generally employed in digging the potatoes, a large attendance, either in the schools or on my preaching, is not to be expected; besides which, we are now so strenuously opposed by the priests, that it is matter of grateful surprise that a vestige of the Society's institutions is left in the country. Still, however, the numbers in both cases are encouraging, and the spirit of inquiry seems to acquire vigour from the very opposition with which it has to contend.

The state of public feeling is, I am sorry to say, more than a little alarming. It would be at considerable hazard that any of us ventured abroad after nightfall. Both Brother Wilson and myself have made up our minds not to appoint any night schools this winter, because while we are of opinion that few would attend : we also fear that the lives of those who inspected them would be in jeopardy.

About a fortnight ago, in the middle of the night, we were thrown into a state of considerable alarm by a loud noise which awoke the whole of us. I immediately sprang from my bed to ascertain the cause, which I found to be the throwing of a large stone through one of our windows, and which was thrown with such violence as to break not only the glass, but also the wood work of the sash. This is the fourth time our house has been attacked in a similar way.

What is to correct the evils that superabound in this wretched country? Nothing but the powerful and universal operation of scriptural truth, and (if you can believe me) I am endeavouring to diffuse the knowledge of that truth by public preaching, and by teaching from house to house.

From the Rev. John Franks of Thurles.

Dublin, Nov. 29, 1828.

MY DEAR SIR,

The state of things here is truly alarming. Many protestants consider themselves unsafe in their own houses, much less out of them; and the danger of travelling in many parts is confessedly great. In some small country towns, villages, and especially lonely houses, the terror felt and manifested is indescribable; and which I have had fuller opportunity of witnessing, and by consequence feeling, than I should have done by residing in a city or large town for a long life. It is much to be feared that the worst is yet to come; but should the postherds of the earth strive with each other, the Lord God omnipotent reigneth; and as I feel satisfied I am where he would have me to be, I can trust him for protection. But while I am at ease about myself, I am not altogether so about some others, particularly Mr. Thomas. He is well known as a diligent and successful *swaddling* preacher, and which is more than sufficient to mark him out as an object of priestly vengeance. I witnessed one of the most *daring attacks possible* made upon him, and which I have every reason to believe would have been attended with the most serious consequences, had we not at the time been near a place of safe retreat. He certainly ought not, in the present state of things, to travel on foot in the country, and especially in some places.

I do not regret having come to this country, were it only to see what I already have, of the operations of the Baptist Irish Society. God indeed has honoured it, and if it have an enemy, I am bold to say, had he accompanied me on my tour, he must and would have become its friend. At the commencement of it, I assuredly did not *expect much*; but what I have seen, has not only *greatly surprised* me, but often caused me to say to myself, "Should I be counted worthy, and my health admit of it, I shall be willing and happy to live and to die in promoting, to the utmost of my power, the godlike objects of the Baptist Irish So-

ciety." May the Lord grant me the grand requisite for so holy and important a work, a tender feeling for the immortal interests of the perishing millions of Ireland, and, whatever else he withholds, that he will enable me to live, to pray, and to preach as for eternity.

When I commenced this, I did not think that I should have written more than a few lines. I have had before my eyes the miserable and perishing millions of Erin's sons and daughters, presenting their prayer to British Christians, to come over and help them; the members of the Baptist Irish Society attentively listening to their prayer, and anxiously inquiring what more can be done for them; the Committee consulting; their plans devised; God approving and blessing them, and saying to all engaged in the heavenly work "Go forward, go forward!"

JOHN FRANKS.

From Mr. Wm. Moore.

Ballinacarrow, Nov. 1, 1828.

REV. SIR,

Since my last I have not been out of this parish, and indeed I could get enough to do all the days of my life without leaving it, though I am seldomer in it, than parts that are farther off. However, the reason is, I have been for some time back not in a good state of health, but so that I am not prevented going a mile every day in some direction. But how to write, or what to write, is really a trying exercise. The time was when I could send satisfactory monthly journals, and I am persuaded will shortly be again; but short as it may be, there will be great opposition. There is no description of people, high or low, the peaceable or the wicked, that I am not in conversation with; and whatsoever their character is, I get parted with seemingly without spleen or malice: and though I speak sometimes rather harshly against the priests, suppose it cut them to the heart, they shew no bad nature to me. I have a free welcome and liberty to speak my mind, so that there will be people prepared for the reception of the Gospel, when this cloud that hangs over us will burst, for it cannot stand long; the signs are evident. But the thing I most dread is the priests.

Many of the poor papists secretly keep the Testament, and read it. An instance of this I had last night, when I was at Mr. C.'s. There came a man from Castlebar, in the county of Mayo, a very rational man. After dinner, Mrs. C., who had been often in conversation with him, was very uneasy until she introduced religious conversation: So he, in the discourse, mentioned many passages of Scripture. I asked

him, was he permitted to read the Scriptures? He said he would not be hindered by any man. I told him I was very glad to hear that, for they were able to make him wise unto salvation, but they were too often wrested to men's destruction. I saw that plainly, by the passages he referred to; such as Peter being the rock Christ built his church on; the pope his successor; the ointment, confession. We began to speak about the rock; to the whole explanation he paid the greatest attention: next the article of confession to the apostles, and on confession to them, their power to remit sins. On this point, I defied any man to prove from the Scriptures that any sinner went privately to an apostle, and whispered sins into his ear, or that an apostle asked any man or woman what sort of a sinner they were. Then as to the ointment; I shewed him the priestcraft in wresting these passages to make merchandize of the souls of men. He paid the greatest attention, and promised, every time he should come to the country he would send for me.

WM. MOORE.

CONTRIBUTIONS.

Received by Mr. Burls.

	£	s.	d.
Legacy of William Aspinall, Esq.			
per Samuel Hope, Esq. of Liverpool	90	0	0

Collected by Rev. S. Davis.

At Kidderminster	1	15	0
At Dudley	4	8	0
At Wolverhampton	5	12	6
At Pershore	1	0	0
At Chipping Norton	1	0	0
At Oxford	44	17	8½
At Abingdon	11	17	6
At Reading	24	11	6
At Oakingham	10	10	0
At Hartley Row	1	10	6
At Winchester	8	7	0
William Burls, Esq. Edmonton.	5	0	0
A Mite for Ireland, from the Missionary Prayer Meeting at Poplar, by Rev. J. Upton, Jun.	1	0	0
Towards a Scripture Reader, by Miss Robinson, Bexley-Heath, Kent	2	0	0
Collected at Great Ellingham, Norfolk, sent by Rev. J. Kinghorn	3	13	0
Mr. Coleman, Hartford	0	10	6
For "Church Street School," by Mrs. Hanks	8	0	0
Some Children at Collingham, by Mr. B. Skerrett	0	2	6

Erratum.—In our last Chronicle, in the Bond Street Auxiliary Birmingham, for £13 13s. read £19 13s. 4d.

MISSIONARY HERALD;

CONTAINING

INTELLIGENCE AT LARGE

OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY,

AND

RECORDING THE PRINCIPAL TRANSACTIONS

OF

OTHER SIMILAR INSTITUTIONS.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

The Editor has much satisfaction in copying the following sentence, for the information of the female friends of Education in India, from a letter addressed to him by Mrs. Jonathan Carey of Calcutta, dated May 8, last. He has since understood from another quarter, that his respected correspondent is shortly expected in England for the benefit of her health.

“ Our best thanks are due to those good ladies who forwarded so elegant and liberal

a supply of fancy articles for sale. It will afford them pleasure to learn that they realized upwards of 1600 rupees (£160) for the benefit of poor Indian females.”

Extract of a letter from Mr. Thomas to the Secretary, dated

Calcutta, March 12.

The whole of the English services in the Circular Road have devolved upon myself, with the exception of the little assistance I have received from brother Leslie, who spent about a fortnight or a little more with us in October last, and from Mr. Cropper, who arrived in the close of the year ; and after spending a few weeks proceeded to his scene of labour in Orissa. I have sometimes felt the services rather heavy, but have endeavoured to discharge the duties of my station to the best of my ability. The congregation keeps up, and we have had

several additions during the year, and I expect the pleasure of baptizing two or three more in a short time. We lately dismissed five soldiers, four of whom I baptized with a view to their forming a church in the regiment, which step was rendered necessary by their removal from Fort William to Berhampore. I have not heard from them since their departure, though in daily expectation of a letter from them. While in the Fort, I often went and preached among them, and was not without hopes of one or two more in the regiment. The 59th regiment has arrived from Berhampore, and owing to the greater liberty possessed by the pious men in it, we have permission to go into the Fort, in order to preach to them whenever convenient to ourselves. I go on most Thursday evenings. I have occasionally preached at a friend's house in the Conductor's Barracks, which are not far from the Fort, but the congregation is quite distinct from the other. My being so constantly engaged in English has kept me back in the Native work. I sometimes endeavour to talk a little to the natives, but have not the language sufficiently at command to begin to preach; yet feeling the importance of the work, and wishing to render what encouragement and assistance I can, I often attend worship in Hindoostanee. We have lately employed Saagitallee, a Mussulman convert, a very excellent man; one who ever since his conversion has given uniform satisfaction, and who has never been implicated, one way or another, in the little but teasing disputes among the native Christians. Every morning he reads and converses with me in Hindoostanee. He preaches to the Mussulmans with considerable feeling, and for a beginner, with considerable propriety. I have often admired his mild manner of replying to cavillers, and have been ready to think I could not have done it. I think, and indeed feel confident, that our reading, &c. is an advantage to both, and trust it will be a growing one. It gives one many opportunities of enlarging his views of divine truth, and the attempt to do this increases my own acquaintance with the language.

He attends family worship with us in the morning, which is therefore carried on in Hindoostanee. As to conversions among the natives, I cannot report well. We hope, but fear to speak, lest we should raise expectations to be blasted.

You will feel pleased to learn that we all continue to live and act with the greatest unanimity. We love each other, and verily believe would be willing to do and suffer much for each other. I have not seen Dr. Carey very lately, but believe he is well; hope to see him next week at the public

meeting of our Tract Society to be held in the Circular Road Chapel.

MONGHYR.

Extract of a letter from Mr. Leslie to the Secretary, dated Monghyr, March 24, 1828.—

I am sorry that I have been so remiss in writing you during the last year; but having nothing of any importance to communicate, I felt reluctant to sit down to attempt to write about nothing. My heart has often been greatly distressed, and my faith has well nigh many times failed in my missionary labours. We have not had one addition for more than a year past, and at present but little prospect of having any; yet still I have felt for the last few weeks more encouraged than I have for months past. My encouragement has not arisen from witnessing what appears to be conversion, but from things which I would venture to hope may ultimately lead to it.

For the last two years I have been, at different times, seeking for a house in the centre of the population, which I might fit up for preaching, our place of worship being at a distance from the town, and where comparatively few natives, but those immediately connected, were accustomed to attend. But such was the perversity of the people, that, though they would sometimes promise to let me have a house, yet they never failed to disappoint me; and when I would offer to purchase from them, they were sure to ask a sum three or four times the real value. Sometimes I tried to procure ground on which to build: but the ground which I wished was not to be given, or the owner of it was not to be found. Almost despairing of obtaining either a house or ground, application was made to the authorities of the station for a small piece of ground, suitable for my purpose, which was immediately and cheerfully granted. I have therefore erected a neat and strong-built place of worship, which was opened yesterday, and was numerously attended. It is situated in the most eligible place of the whole town. When I began to build, the people seemed somewhat afraid, but they appear now quite reconciled, and numbers have expressed a willingness to attend: indeed, there is every prospect of our having at all times a good congregation. I was greatly afraid lest there should be some confusion at the opening; but all was conducted with the greatest order. I have so constructed the meeting-house, that should there be any persons ashamed to enter, or any who, from prejudice, will not enter, they

may still be able to hear distinctly, though standing without. The roof is very strong and covered with tiles, and the floor is brick-work, but as smooth as polished stone. It is comfortably seated with benches, and has an excellent pulpit in it. Many persons come daily to see it, with whom the native preachers are always ready to talk; I have placed one of them to live there, that he may be always present to talk with those who come.

The schools are doing well, and afford very cheering hopes. The children appear much pleased when I talk to them of Christ; many of them can read the Scriptures fluently, and all evince great desire to be possessed of a gospel of their own. They sometimes are so importunate for books, that they really plague me, coming to my house at all hours, crying to me when I come to the school, and running after me on the roads. To a great number I have given gospels and other books, but I make it a rule to give to none until they can read well; there is consequently, therefore, sometimes a little difference between the children and myself as to their abilities in reading, the end of which is, that I have to tell them they must learn a little more before they can have a gospel.

Some things of a little interest have occurred lately in some of the grown-up people. An old man, who has been long in the habit of hearing the gospel, and who has also been a great opposer of it, has a few weeks ago evinced a remarkable change. Having, in former days, been a kind of spiritual teacher and having many disciples, he has lately been going about amongst them and others of the people, telling them to forsake their idols and follow Christ. He has evinced great earnestness; indeed, I have never seen such earnestness in any of the natives who have arrived at his age. But the poor man has had to sustain persecution; his life has been threatened, and he has consequently been under great fear, and is still apparently under it. He, however, continues to attend worship, and declares unhesitatingly his belief on the Lord Jesus Christ. I have gone once or twice to his house—once for the express purpose of endeavouring to prevent the people from doing him injury.

Another man (a Brahmin) whom I have for the last two years employed as a teacher in one of the schools, left me, on a month's leave, about a fortnight ago, to visit his relations and his native village, about six or eight days' journey from this. Previous to his going, he came to me and asked for the four gospels, that he might carry them home to his friends. Having received them, and bidden me farewell, he went to the native Christians, and urged them to come to his village to speak the word of eternal life to his people. It not being convenient for any

of them to go at that time, he went away himself, but before going he shed many tears, confessing to them his belief on Christ and his sorrow at parting from them.

Another of my teachers has lately been very ill, and during his illness he has been crying continually on Christ, and expressing his belief that there is no other Saviour. The people around him have been dreading his becoming a Christian; so much so, that when I sent the native Christians to see him, all the neighbours gathered around in great fear. The poor man, however, called the Christians to him, told them his belief, and entreated them to read the Scriptures and to pray with him, which they did. He came to the opening of the new meeting yesterday. Time will show what is the result of his affliction; I talked with him on the kindness of Christ in sparing him, and he seemed very tender.

These, my dear sir, are some of the things which are happening with us, and they are such as to keep us from fainting. I trust God will ere long grant us his Spirit to perfect what appears to be begun. Were it not for the chain of caste, I believe that very many would profess Christianity; but God can break the chain asunder. My hope is, therefore, in him.

As to myself, I have, with the exception of a rather severe fever which I had in the beginning of December, been tolerably well all the cold season; the fever I got by imprudently exposing myself in the forepart of the day to the sun. The cold season in December being severe, I thought I might venture out one day to visit the native members at their houses; but before I had got round one half of my *diocese*, the fever came on, and I had to return home, where I had 22 or 30 hours of severe fever.

The hot season is now commenced, and with it somewhat of my debility. I feel grateful to the Committee in inviting me home, if my health require it; but I shall try another season before I take any steps in the way of a removal. Both Mrs. C. and Mr. Moore, as well as others, have advised me to go home for some time; but I do not feel willing to put the Society to the expense, neither do I think it desirable to leave the station in its present appearance.

DIGAH.

From Mr. Burton to Mr. Dyer,
dated Digah, March, 19, 1828.

I think my last letter gave you information up to the 7th of November, when we returned from the Hajipore Mèlah.

Brother Smith remained with me labouring amongst the natives at Digah, Dinapore,

and Patna till the 27th of that month, when we started on our march westward. We took with us a good supply of tracts and gospels, and were accompanied by one native Christian. Our plan was to make short stages of twelve or eighteen miles a day, and stay at every village to address the people and distribute tracts as opportunity might offer. In this way we have spent nearly three months, but to mention all the places where the gospel was made known, or to keep a journal of such conversations and addresses, occupying often several hours of the day, was, you may easily suppose, quite out of the question. Of course brother Smith was always the principal spokesman, and I shall ever consider it a most valuable privilege to have spent so much time with him, observing his method of dealing with the different descriptions of the natives, and trying to imitate it.

The first place of note on our way was Buxar, where we were most kindly entertained three days by our brother Edwards and family. At this place no Missionary or chaplain resides, but a small chapel has been built by subscription, in which the chaplain from Gazeepore preaches once a month, and in which all missionaries may officiate when visiting the place. Here we preach both in Hindoostanee and English. It is (like Monghyr,) a station for European invalids, and the Church Missionary Society support a native Catechist for the purpose of reading prayers to their wives who are chiefly country-born women and natives professing Christianity. There are here five European members of Baptist churches, to whom we administered the Lord's Supper, and who seemed much refreshed by the opportunity afforded them of participating in this solemn rite.

At Gazeepore, a considerable European station twenty-four miles from Buxar, we found amongst 1200 troops one religious man, a member of a Baptist church, who was quite rejoiced to see us. Though only a private soldier he gave us 20 rupees as a donation to our native schools. In Benares and Chunar, we remained altogether about three weeks, and were most kindly received by the different Missionaries, and not a little refreshed by their Society; but it was disheartening to observe how little has yet been effected in the way of conversions from amongst the heathen, where so many devoted men have long resided. Much, however, is doing in a preparatory way; the prejudices of the people too are evidently giving way, and Dagon will, I trust, soon fall before the ark of the Lord, the superstitions of India before God's Holy Word. Benares is perhaps the most superstitious city in India, and has the most learned Pundits; yet here, in one school 150 of the most respectable boys, or rather young men, are

instructed in Oordoo, Persian and English, and receive an education decidedly religious, admitting without hesitation, in each of these languages, the Bible as a class book. The first class would answer any question respecting sacred history with more readiness than most lads of their age in England. I visited here with brother Smith, many of the Hindu Temples, and in two that are more splendid, more frequented, and considered more sacred than the others, we discoursed to the priests and worshippers respecting the blessed Gospel at considerable length; which is the more remarkable, as before that day brother Smith had often been refused an entrance into one of them.

At Allahabad we received a cordial welcome from our excellent and truly humble brother Mackintosh, and remained with him sixteen days. The concourse at this Mèlah is not so great as at Hajipore, but they remain together a much longer time. Perhaps there were not more than 200,000 persons present, but the ceremonies they have to perform oblige them to remain five or six weeks. The object for which they assemble is to bathe in the conflux of the Jumna and Ganges, at appointed seasons, and to have their heads shaved at a particular spot. To be permitted to bathe they have to pay a tax of one rupee to the Company; and oh! it was distressing to receive from a man, of whom I asked how he hoped to be saved, this shocking reply—"I have paid to the Company this morning a rupee for my salvation; and can there be a doubt of my safety?" We pitched our tent in the midst of the the Mèlah, and were in constant converse with the multitudes around us. Great numbers of tracts and gospels were distributed here too, though the place is not favourable for distribution: since these deluded people imagine that it is very unlucky to accept of a present of any kind at Allahabad. The spot of ground on which the Mèlah is held, particularly the inclosure for bathing, is supposed to be so holy on these occasions, that to tread upon it purifies from all sin. Within the inclosure several Pundits take their seats every morning, and read and explain the shasters to groups of the worshippers for several successive hours. Two years ago, a native Christian entering this place with some tracts, was quickly ordered out again, and severely beaten by order of these Bramins. This year we entered it several times, attended by native Christians laden with tracts, without even one word of remonstrance, and both addressed the people and distributed amongst them, on this very throne of Satan, the word of Life.

On the 21st of January we left Allahabad, and returned *via* Mirzapore, a large city on the banks of the Ganges, where we were busily engaged for two days, and met

with some persons that seemed in greater earnestness about their salvation than any others we had seen on our journey. From thence, one day's march brought us again to Chunar, where we spent the Sabbath with our esteemed friends, Mr. and Mrs. Morris, of the Church Missionary Society. At this station there are as many as nine persons who are or have been members of Baptist churches. Some of them have wandered far, I fear, from the right way, but a Mr. Conductor Green, a member of the church in Circular Road, had lately been appointed to the station, and I trust he will be able to collect and watch over them. I had much interesting discourse with him on the subject, and he is a man of "a right mind." At Chunar there are nearly a hundred women, in circumstances similar to those of the women mentioned at Buxar, who regularly attend the means of grace.

On the last day of January, with sincere regret, I parted at Benares from my dear brother Smith and family, and returning via Gazeepore and Buxar, reached Digah on the 7th of February, grateful, I hope, for the innumerable services received on this long journey.

I returned to a dreary house, but I bless God that he has not left me without some kind friends in the neighbourhood, from whom I received a cordial greeting. The dear brethren at Dinapore, too, were delighted to see me, as were also the members of the native church. I found here with Hurry Das a Bramin, who heard the Gospel at Hajipore Melah, and there promised to inquire more of "this way." He has continued with us ever since, and seems fully convinced of the truth, and I trust feels its power. He reads the Hindoowi Testament with me every day, has broken caste, and earnestly requested that he may be baptized in company with five Europeans, who, God willing, will follow the Lord in that ordinance during the present month. God only knows the heart. I pray that he may preserve us and this poor man from deception.

BELIZE (HONDURAS).

The following account of the services at this station has been lately furnished us by Mr. Bourn. His letter is dated Belize, July 29, 1828.

On Sabbath morning we commence public worship at seven, A.M. which continues one hour, during which time I sing, pray, read, and expound a portion of Scripture, and close with singing and a short prayer. This service may be considered, though open to

all, yet attended only by persons of colour. At eleven, A.M. we have public worship again, which continues till a quarter past twelve; in conducting which, besides singing and prayer, it has been my custom to deliver a short exposition upon the whole or the part of a chapter, and then to sing, which is followed by a short discourse from some particular part of the same chapter. I have adopted this method, and have reason to hope it has been attended with good, as it brings the minds of the hearers, and especially those of them who cannot read, to understand the Scriptures in their proper connection, and to lay the chief stress on those parts which are of the greatest importance. In this service, I must say I have often found the most delightful employment, in which I can expect to be engaged on this side eternity. The service is closed by singing and a short prayer. At three, P.M. our Sabbath school is opened, which I attend, and, at its close, deliver a short address to the scholars. This school consists of children and adults. The number is constantly varying, sometimes we have fifty, at others not more than thirty. At present we have no one engaged in teaching but Mrs. B. and myself; the school, however, is increasingly interesting. At a quarter past seven, P.M. our public worship commences, which continues an hour and a quarter, when, after singing and prayer, a sermon is delivered. These labours, in a climate like this, try my strength to the uttermost, and I often feel the effects of them through the following day. Nevertheless, I feel a great delight in them, and would gladly preach more, had I a greater degree of bodily strength.

On a Monday, my usual custom is to spend a considerable part of the day in visiting the members and others from house to house, and conversing with them freely on the things of religion; pressing upon those who attend no where, the importance and necessity of attending the public means of grace, and also of sending their children to the Sabbath school, and of coming themselves. But it is truly lamentable to find the numbers who go no where.

It is common on these visits to be received with civility and much seeming respect, to meet with fair promises, and an unmeaning assent to the importance of all you may say and urge. In the evening we have a meeting for prayer, but as there is no person to engage besides myself and a coloured brother, I generally deliver a short address. On Tuesday evening I preach at a village about three quarters of a mile from the town. On Wednesday evening in the chapel, and on Thursday evening in a house in another part of the town, and on Friday evening we hold our church meeting. On

Saturday evening the coloured sisters have a prayer meeting among themselves, as also on the Sabbath, between the public services. Besides these, I generally walk round two or three times during the week among the houses of the poor, conversing with them on the things of God.

We have been highly gratified by the addition of three persons by baptism. Two of them I have entertained hopes of for some time previous. They can both read and write. The other is of more recent date, but quite satisfactory. When impressed by the preaching of the word, her distress was great, but she soon found peace in the blood of Jesus. Her concern before was about her soul, but after, how she should obey and follow her Lord. Regardless of shame or reproach, she was called to a severe trial, in which she manifested a firmness and determination to leave all and follow Christ. I have some reason to think her example has not been without good effect. There are some others looking forward to this ordinance, and I have great reason to think the Lord is about to bless his word among us.

I feel fully willing to do or to suffer any thing for the will of God. Our members, as a body, manifest much love to each other, and to the means. They appear to grow in grace, and evince much real piety, though no professors here are subject to equal reproach.

HOME PROCEEDINGS.

WEST MIDDLESEX MISSIONARY UNION.

The friends connected with this Institution held their Annual Meeting at the newly erected and very commodious Chapel occupied by the Church and congregation under the care of the Rev. C. Woollacott, in Romney Street, Westminster, on Thursday, Oct. 24, 1828.

A sermon was delivered in the morning by the Rev. Isaiah Birt of Hackney. The meeting for business was held in the evening, W. B. Gurney, Esq. Treasurer to the Union in the Chair. After prayer had been offered by the Rev. W. Coleman of Colnbrook, and a brief Report of the proceedings of the Association for the last year had been read, the meeting was addressed by Mr. Newton Bosworth and the Rev. W. Southwood; Mr. W. F. Lloyd and the Rev. Edward Lewis; Rev.—Stephenson, and Rev.

W. Coleman; Rev. John Dyer and Mr. Milnes; Rev. C. Woollacott and Mr. D. Mallock.

This was understood to be the first public meeting, in connexion with the Baptist Mission, ever held in the city of Westminster; and though the very unfavourable state of the weather prevented a large attendance, the occasion was felt to be an interesting one by those who were present. The kind and prompt concurrence of other churches in the district would much encourage those who are actively engaged in conducting this small association.

CHATHAM JUVENILE MISSIONARY ASSOCIATION.

On Tuesday and Wednesday, Nov. 18 and 19, the fifteenth Annual Meeting of the Chatham Juvenile Missionary Association was holden in the Rev. W. Giles's Chapel, Brook, Chatham.

Our excellent friend the Rev. E. Carey, preached a truly eloquent sermon from Gal. i. 4. on the Tuesday evening; and on the Wednesday following, the public meeting for transacting the business of the Society took place; when the Rev. W. Giles was called to the chair, an encouraging report read by the secretary, (Mr. E. D. Hollick,) and the resolutions were moved and seconded, with several appropriate speeches, by Captain Padner, H. E. I. C. (Treasurer,) Geo. White, Esq. Rev. E. Carey, Rev. J. Slatterie (Indep.), Rev. J. Gaulter (Wesleyan), and Messrs. Godfrey, W. Giles, S. Giles, Osborn and Birchall. The meetings were numerous and respectfully attended, and we are happy to state, afforded a pleasing indication that a Missionary spirit is alive in Chatham. The annual receipts were nearly £42, and the collections very respectable.

CAMBRIDGE.

The Annual Meeting of the Auxiliary for Cambridge and its vicinity, was held on Tuesday evening, Dec. 2. Ebenezer Foster, Esq. in the Chair.

The meeting was large and respectable, and addresses referring to the object for which it had been convened were delivered by the Rev. Messrs. Carey, Swan, Thodey, Shore, Jenkins, Wilkinson, Middleditch, Heafford, and the Secretary of the Parent

Society. The collections at this meeting, and after sermons in connexion with it by our Missionary brethren Carey and Swan, amounted to nearly £80. It should also be mentioned that the ladies of Mr. Ed-

monds's congregation have formed an association among themselves, which raised nearly £60 during the last year, independently of a handsome contribution for Female Education.

Contributions received on account of the Baptist Missionary Society, from November 20 to December 20, 1828, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Legacy of Mrs. Sarah Green, late of Bath, by Robert Leonard, Esq.....	20	19	8
Loughton, Missionary Association, by Rev. Samuel Brawn.....	4	16	6
Northamptonshire, Independent Association of Ministers, by Rev. W. Gear	3	0	0
Sway (Hants), Collection and Subscription, by Rev. W. Mursell.....	8	3	0
York-street, Walworth, one-third of Collection, by Rev. G. Clayton and Friends	33	6	8
Chatham, Juvenile Society, by Captain Pudner, Treasurer	15	0	0
Liverpool Auxiliary Society, by Wm. Rushton, Esq. :—			
Legacy of the late W. Aspinall, Esq. (less duty).....	90	0	0
Subscriptions	30	0	0
	120	0	0
Wales, Middle Quarterly Meeting of the South-west Association, by Rev. Timothy Thomas	20	0	0
Wilts and East Somerset Auxiliary, by B. Anstie, Esq. :—			
Trowbridge, Bethesda Branch, by Mr. S. B. Clift.....	17	10	7
Croydon, Collection, by Rev. John Dyer	4	2	4
Huntingdonshire, Society in aid of Missions, by W. Foster, Esq.....	62	16	0
Cambridge, Collections at the Annual Meeting, by E. Foster, Esq.....	77	10	0
Exeter, Sundries, by Rev. S. Kilpin.....	8	4	0
Plymouth, Subscriptions, &c. by Wm. Prance, Esq.	25	0	0
Stepney Academy Chapel, Collected by Miss Marks.....	1	14	2
West Middlesex Missionary Union, Highgate, part of a Collection, Dec. 10.	2	0	0
Wantage, Contributions, by Rev. W. Glanvill	2	0	0
Nairnshire, Missionary Society, by Rev. W. Milne	5	0	0
Oxfordshire Auxiliary, by Mr. S. Huckvale, Treasurer:—			
Banbury	1	1	0
Blockley	8	12	1
Bourton, Moiety of Subscriptions and Collection.....	9	0	6
Donation.....	1	0	0
Cirencester	8	7	0
Stow	1	1	0
	29	1	7
Southampton :—			
Collection, by Rev. B. H. Draper.....	14	9	6
Dr. and Mrs. Lindoe	2	0	0
Sunday School Children.....	1	10	0
T. Williams, Esq.	1	0	0
John Bullar, Esq.	0	10	6
Rev. B. H. Draper	0	10	6
Mr. J. Ellyett.....	0	10	6
Female Auxiliary: Mission Boxes	6	3	11
Subscriptions.....	17	15	9
For Female Education	8	3	8
	53	4	4
Western District, by Rev. Richard Horsey :—			
Collumpton, Collection at Half-yearly Meeting.....	7	4	2
Chard :—Brown, Mr. S.....	1	0	0
Brown, Mr. S. jun.....	1	0	0
Brown, Mr. John	1	0	0

Western District—continued.

Chard :—

Oram, Mr. B.....	0	10	6
Toms, Mr. John, jun.....	0	10	6
Ditto, for Translations	0	10	6
Walter, Mr. William	1	0	0
Weston, Mrs.	0	5	0
Sundries	0	10	0
Honiton, Lady Simcoe, by R. H.....	1	0	0
Isle Abbotts, Collection by Miss Baker	0	10	3½
Do. by Miss Humphrey	0	12	0
Montacute, by Rev. Mr. Price —			
Collection after Mr. Carey's Sermon	3	6	0
Prescott, Collection, by Rev. B. Thomas.....	1	2	6
Saint Hill, Collection, by Rev. C. Hawkins.....	1	2	7
Sidmouth, J. Bacon, Esq. Sidolift Cottage, by R. Horsey	1	1	0
Taunton, Baptist Miss. Ass. by Mr. H. Richardson, (one moiety)	3	1	10½
Upottery, Mr. John Rowe.....	1	0	0
Wellington:—Missionary Association	11	10	0
Wm. D. Horsey, Sub.	0	15	0
Wm. Cadbury, Esq. do.....	2	0	0
Miss Cadbury, do.....	2	0	0
Mrs. Wise.....	1	0	0
Mr. John Gay.....	1	0	0

44 11 11

Less expences..... 1 0 10

43 11 1

TO CORRESPONDENTS.

Parcels of Magazines, &c. for the use of the Mission, have been thankfully received from Rev. T. King, Bedford; Mr. Symonds, Liquorpond-street; and W. Wigney, Esq. Brighton.

Mr. Mack, of Serampore, requests us to announce that the Box of Fancy Articles for the Serampore Schools, from Miss Anne Sullivan and Friends, reached that station in February last in excellent order, and proved very acceptable.

The Editor has to thank his young friend at Nailsworth, for sending the amount received for twenty copies of Mr. Leslie's book; and will be obliged if friends in other parts of the country will kindly imitate the example, as he is desirous of closing the account.